

THE  
SCHOLLERS  
PVRGATORY,

Discouered

In the Stationers Common-wealth,

And

Discribed in a Discourse Apolo-  
geticall, as well for the publike aduan-  
tage of the Church, the State & vvhole  
Common-vvealth of *England*, as for the  
remedy of priuate iniuries.

2.

By

GEO: VVITHER.

Pro: 18. 13.

*He that answears his matter before he heare him,  
it is shame and folly vnto him. Suffer him  
then that he may speake; and when he hath  
spoken, mock on, Iob. 21. 2.*



IMPRINTED

For the Honest Stationers.

The occasion and contents of this Apology .

**T**He Author of this ensuing Apology haue-  
ing the Kings Grant, concerning his booke  
(called the Hymnes & Songes of  
the Church ) vniustly & maliciously oppo-  
sed by the Stationers, who vnchristianly vili-  
fy & scandalize alsoe, the said Booke, to the con-  
tempt of his Maiesties powre, the hinderance of  
deuotion, the preiudice of the Authors estate, &  
the disparagment of his best endeauors: He doth  
here Apologize both for his Booke & Priueledge,  
shewing the true grounds of their spightfull oppo-  
sition, discovering the Progressse of it, answering  
such frinelous objections as they haue dispersed, &  
discovering how iniurious alsoe, they are euen to  
the whole Common-wealth in many other parti-  
culers. It hath bene offred to the Presse, because it  
was otherwise impossible to divulge the same so  
vniuersally as they haue spread their scandalls;  
And it was directed alsoe to the most reuerend  
Conuocatio, that the said Booke might be corrected  
or approoued of as the Wisdome of that graue As-  
sembly shall finde cause: & that the representatiue  
body of the Church of Englad, beholding a glimpse  
of the Stationers barbarous dispositions in misusing  
this Author, might from thence take occasion to be  
informed, What other insolencies & abuses they  
are guilty of, both to the disturbance of Christian  
unity, & to the Common preiudice. If



If the Printers haſt, ſhall occaſion any ſlipps, He deſires that if his Worke be legible he may be excuſed. Soe, doth our Author likewise, if in the methode or language, any overſight be committed. For, haueing many other employments, and being conſtrayned to write it in haſt (that it might bee imprinted before this preſent ſeſſion of Parliament were expired) there may be ſomewhat overſcene perhapps, which needeth pardon. But as it is, he humbly offers to conſideration, the ſaid Apology; whoſe perticulers are theſe that follow.

1. Firſt, an Induction; after which the Author haueing breeſly touched vpon thoſe troubles, Imprisonments & expences, which compelled him to make ſome benefite of his owne books, ſheweth why he gott his Hymnes confirmed vnto him by his Maieſties Letters Patents, & what honeſt Courſe he tooke in procuring his Grant: Pag. 1, &c.

2. He ſheweth how vniuſtly & ingratfully the Stationers therevpon oppoſed him; how vncivelly they abuſed him; how vnchriſtianly they vilified his Hymnes, rather as Cenſurers then ſellers of Bookes: And a little toucheth vpon the particular vſurpations, Inſinuations, Inſolencies, Auarice, & abuſes of Bookeſellers, Pag. 6, &c.

3. He declareth why he exerciſed his Muſe in Diuinity: What reaſon he had to tranſlate the Canonickall Hymnes into Lyrick verſe; & that ſome of the Clergy mooned him therevnto. He ſheweth

alsoe, to what end he composed the Spirituall Songs for the observable tymes: Of what nature that Booke is, which the Stationers oppose: And what they doe in particuler, rayle & object against the said Booke. Pag. 11, &c.

4. He proueth by diuerse Arguments that the said Hymnes are necessary, & not impertinent as the Stationers object: Then toucheth againe vpon the abuses & grosse partiality of the Stationers, acquitteth himselfe of seeking his owne profit (to the publike preiudice,) as his Aduersaries vnruly affyrme; and demonstrateth his Patent to be neither Monopoly, as the Stationers alleage (& as some of their Patents are) but rather a benefite. Pag. 24, &c.

5. He setteth downe the Stationers peremptory claime to all Authors labors: refuting a Lawyers foolish judgment passed on their behalves. Instanceth in what particulers they vsurpe larger Prerogatiues then they will allow the King: And then (haueing iust occasion) pointeth at their fraudulent & unsufferable abusing of the people in their Mystery of Booke selling. Pag. 29, &c.

6. He particularizeth in what vnciuell termes the Stationers vilific his Hymnes: How vniustly they disparage his expressions: And how impudently they vsually preferr & divulge those perditions & impertinent things, whereby they themselves may receaue profit. Pag. 33, &c.



7. He iustifies his expressions: Protesteth with what mind, what preparation; and with what Caueats he proceeded in that worke. And there withall mentioneth some of those difficulties which are in such a taske & speaketh somewhat concerning the metricall version of Dauids Psalmes now in vse. Pag. 35, &c.

8. He maintaines the lawfulnessse of vnder-taking a worke of that nature, notwithstanding he is no profest Diuine, against those who object he hath intruded vpon the Diuine calling; & glanceth at the ignorance and enuy of those Obiectors. P: 39,

9. He discouereth how presumptuously they haue countenanced their detraction and opposition, by pretending that the Lo: Archb: of Cant: and others are ill affected to the said Hymnes & Grant. And it is made euident that they haue impudently abused the Lo: Archb: therein. Pag. 45 &c.

10. He giueth reasons for his translating and publishing the s<sup>d</sup>g of Salomō, in Lyrick verse. Setts downe the Stationers impious and scurrilous manner of traducing it. Expressseth somewhat of that Songs comfortable vse, with what may be said in answeare to them who think it ought to be restrained, for feare of being misapplyed. And haueing spoken somewhat concerning his owne proceedings, submitteth all to censure. Pag 49, &c.

11. He displaies the Stationers demeanor toward those who come to aske for his Booke. Setts  
(.) 3 forth

forth the quality of those whom they haue drawne to passe their censures against it. Shewes how wilfully the Kings iniunction, & his pious intent therein hath bene reiected: And what inconueniences are likly to follow their insolencies, if order be not taken. Pag 63, &c.

12. He upholds his Hymnes for the obseruable tymes, against the Stationers & those whom they haue stirred up to oppose them: Offers them to strictest examination: Shewes his Christian simplicity in cōposing thē; that they tend to the glory of God, and the furtherance of uniformity: That they were lawfully Authorized: That they are consonant to the word of God, the Doctrīne of the Catholike Church, and to all the lawes and ecclesiasticall Ordinances of this Realme. Pag. 66, &c.

✓ 13. He intimates that it is probable his Hymnes are scandalized by none but such as are ill affected to the gouernment of our Church. Shewes that his prefaces hath vindicated all our Solemnities from those imputations of popery, Schismaticks hath cast vpon them: Toucheth vpon the pious vser of the Churches Discipline: Illustrateth their impiety who seeke to disparage or abolish it, And specifies in what places, & in what ridiculous manner the stationers passe their verdicts vpon his booke. Pag. 69, &c.

14. He setteth downe how barbarously the stationers seeke to disparage all his Hymnes by rea-



son of that for S. Georges day: How vnchristianly they misinterpreted his pious & warrantable intencion in composing that Hymne; & thereupon takeh occasiō to speake somewhat of the pious vse of that solemnity; of the most noble & most Christian order of S. George & the Patron thereof; to the honor of that institutiō, & in reproofe of the vulger & ignorant misconceits of his Reproouers. Pa. 76.

15. He humbly intreats that neither his youth, his calling, nor the must scandalls of his Aduerjaries may prejudice what he hath well done: Shewes why his writings & Actions are exposed to more scandalls then vaniest inventions bring on their Authors; protesteth what it is that made him thus endeavor to maintain his reputation; & professeth some what of his hopes & Resolutiōs. p: 84.

16. He displaies the true condition of his aduersaries; by shewing how nere they paralell Davids enemies, & that they haue giuen him iust occasiō to take vp in a literal sēce almost euery bitter cōplaint wherby the Psalmist hath expressed the cruelty of a malicious multitude. P. 87

17. He exposulatheth concerning that vnequall dealing the world hath hitherto vsed towards him: And (taking it a little unkindly that any of those who ought to cherish men in good employments, should do him iniury by a rash censure) Toucheth vpon some others who together with the Stationers haue iniuriously & causelessly detracted from his labors. Pag. 89.

18. He nominateth many of those perticuler iniuries offered him by the Stationers. He describeth alsoe the powre, policy, & true condition of his opposers, with many of those dāgers, disadvantages, & incōueniences which their malice portend: And then shewes both how much he counteneth all they can bring to passe, & how he hopeth to conuert all their hate, mischeefes, & slanders, to his future profit & commendation in their despiight. Pag. 94.

19. He giues the reason of his hopes of preuailing; cōdictures Gods good purpose in suffering him to be afflicted by these Adversaries, & his other troubles; apologizeth for that ouermuch sharpnesse. Which he hath seemed to vse; & makes it probable, that he hath no vcharitable intentiō in any thing which he hath expressed in this booke. p. 103.

20. He renounceth to haue any purpose to Disparage or defame either the whole Corporation of Stationers, or any particuler member thereof, & that no other may abuse this Discourse to that end; he shewes alsoe, how all the reprehensions therein expressed, may be applyed to those only who are guilty, & how enery man that is innocent, or sorry for his oversight, may, if he himselfe please, be freed from all personall blame or scandall. Pag. 108.

21. To prevent their malice likewise, who would perhapps apply this Discourse to the generall disparagment of the Stationers Mystery; he hath added the definition of an honest Stationer; & the true Character of his contrary; whom he calleth a meere Stationer, & against whom, only, this booke is intended. Pag. 116.

22. He reconeth vp, some of those many inconueniences which the Vniuersities, the State, the whole Commonwealth, & the Church of God suffers, by the Disorders among those whom hee calleth meere Stationers; but referueth their amplification to another Discourse, which he intendeth to publish if there be cause. Page 127.

23. And lastly (to shew he hath not aymed at the shame or ruine of any, but at their reformatiō only) he offers to discover a profitable remedy for what he hath found to be amisse; to the glory of God, the content of the King, the quiet of the State, the honor of learning, & to the credit & profit of the Stationers themselves. And these, and ōg some other accidentall passages, are the cōtents of this Apology, p. 130.



To the most Reuerend Father in God, the  
Lo: Archb: of Canterbury &c. and to the  
Reuerend LLs. Bishops, & others; in the  
Conuocation house assembled.

**M**ost Reuerent Fathers; Notwithstanding I ac-  
knowledge my selfe, vnworthie, that this Re-  
uerend Assembly should from their more waighty  
affaires, turne their eyes, or inclyne their eares to my  
private Fortunes: Yet if those testimonies, which I  
haue already giuen of my true affection to the peace  
& prosperity of that Church and Common-wealth,  
of which you are members: or my promise of future  
indeatours, or your owne pious inclinations may de-  
serue so much for me; I humbly beseech your Reue-  
rences, to receiue this following declaration, into  
your serious and christian considerations, and to  
vouchsafe respect thereunto, according to the piety  
becomming this Reuerend Assembly, and that rule of  
charity, which commandeth al men (without excep-  
tion) to be so inclyned towards others, as they desire  
others should bee affected towards them in the like  
necessities.

For, most Reuerend Fathers, I am not ashamed to  
confesse that an extraordinary necessitie hath inuited  
me to interrupt you in this vnusall manner. And  
yet mistake me not, I am not so necessitated, as be in  
doubt of falling into base wants; or so feare I can bee  
overtaken with any inconuenience, from which I  
could not be deliuered without your commiseration,

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But.

but perhaps rather, God hath layd his hand on me by some affliction, that I might be conſtrayned to offer that vnto your conſiderations for my priuate eaſe, which I ſhould neuer haue found opportunity to preſent for the publike good, if oppreſſions had not prepared me thereunto. Cammomile thriues not vnles it be trodden on; the plate muſt to the hammer before it wilbe in faſhion; and ſuch is our naturall corruption, and ſelfe loue, that till the ſparkes touch our own houſes, we can ſleepe though the citie be on a flame. Nay, euen thoſe who are grapes of the myſticall vine Ieſus Chriſt, muſt bee cruſhed in the winepreſſe, or bruſed on the tongue, at the leaſt, before they yeald any profitable nourishment. If it be ſo with me, though my particular ſmart hath giuen the occaſion of this narration, ſomewhat may ere the concluſion, bee deliuered not impertinent to more generall conſideration. And once againe therfore I beſeech your patience.

About the time of the laſt Conuocation, I composed a little Poeme, well known throughout this kingdome; wherein haueing to conſcionable purpoſes, expreſſed ſuch reſolutions, as euery reaſonable man ſhould endeauour to entertayne. And hauing as opportunity was offered, glaunced alſo in generall termes at the reproofe of a few thinges of ſuch nature as I feared might diſparage or preiudice the Commonwealth; ſome particulars, not then in ſeaſon to bee medled withall, were at vnawares ſo neerely toucht vpon, that I unhappily fell into the diſpleaſure of the  
State;



State : and all my apparant good intentions were so mistaken by the aggrauations of some yll affected towards my indeauours, that I was shutt vp from the society of mankind. And as one vnworthy the cōpassion vouchsafed to theeues and inurderers, was neither permitted the vse of my penne, the accesse or sight of acquaintance, the allowance vsually afforded other close prisoners, nor meanes to send for necessaries befitting my present condition. By which meanes I was for many dayes compelled to feed on nothing but the coursest bread, and sometymes lockt vpp foure and twenty howers togeather, without so much as a dropp of water to coole my tongue. And beeing at the same tyme in one of the greatest extremities of sicknesse that was euer inflicted vpon my body, the helpe both of Physition, and Apothecary was vnciuilly denied me. So that if God, had not by resolutions of the minde which he infused into mee, extraordinarily inabled me to wrestle with those, & such other afflictions as I was then exercised withall, I had beene dangerously and euerlastingly ouercome.

But, of these vsages I cōplaine not; for, they are past: & He that made me, made me strong enough to despise them. Nor doe I here mention them as accusing the State of iniustice : God forbidd. For I assure my selfe my restraint was iust vntill such tyme as I had acquitted my selfe of what was layd to my charg; Yea I assure my selfe the seuerity of my sufferings was vnkowne to that most honorable counsel which committed mee; and that more fauour should haue beene

shewed, if meanes had bene afforded mee to com-  
 plain; Because as soone as I had opportunity to ius-  
 tifie my honest intentions, and to giue reasons for my  
 questionable expressions; I was restored to the com-  
 mon liberty; (as I perswade my selfe) both with  
 the good fauour of the King, and of all those that re-  
 strayned mee. For, the greatest fault, which euer I  
 committed, confessed, or others could discouer in  
 those writings; was this, that they fauoured a little  
 more of Honesty then discretion. And verily, should  
 euery man publickely suffer for his indiscretions as I  
 haue done, our prisons must be made larger then our  
 streetes.

The reason then why I thus begin this discourse with  
 relation of my past indurances, is to sharpen the dul-  
 nesse of my oratorie on the remembrance of those  
 things, and to begett in your hearts the more feeling  
 of that christian compunction which they must en-  
 tertaine before this declaration, that I now intend  
 wilbe of any force. And least I haue not yet deliuered  
 enough in that kind, to stirre vp your regards, I will  
 (vnder your fauours) proceede a little further in the  
 discouery of my outward fortunes, before I propose  
 what principally I doe desire this reuerend Assembly  
 should please to take notice of.

May it please you then to vnderstand, that my  
 punishment ended not with my imprisonment. For,  
 before I had lycence to come abroad againe into the  
 world, I was forced to expences so farre beyond my  
 abillity, that ere I could be clearely discharged, I was



left many pounds worse then nothing: And to inioy but the name of liberty, was cast into a greater bondage then before.

Wherevpon, conning abroade againe into the worlde accompanied thither with those affections which are natural to most men, I was loth (if it might conueniently be preuented) either to sinke belowe my ranke, or to liue at the mercy of a creditor. And therefore (haueing none of those helps, or trades, or shifts, which many others haue to releene themselves withal) I humbly petitioned the Kings most excellent Maiestie (not to be supplied at his charge, or by any proiectment to the oppression of his people) but that according to the lawes of nature, I might enioy the benefit of some part of myne owne labours, by virtue of his Royall priuiledge. For, by an vniust custome (as most of your Reuerences well knowe) the Stationers haue so vsurped vpon the labours of all writers, that when they haue consumed their youth and fortunes in persiting some laborious worke, those cruell Bee-masters burne the poore Athenian bees for their hony, or else driue them from the best part thereof by their long practiced cunnige. Which to preuent, his Maiestie vouchsafed my reasonable request, with addition of voluntary fauour, beyōd mine owne desire. For, before his warrant to Master Attorney, he gratiouly expressed his royall commendatory allowance of my Booke, which I had presented him withall, petitioning his priuiledge for printing thereof. And both in the procuring of it, and in the

passing of his Graunt, I tooke no other course, then what I haue hitherto vsed, and purpose to vse for euer in all myne affaires: that is; neither directly, nor indirectly to solícite any man to fauour me, otherwise thē he shalbe moued by his owne conscience, and the iustnes of my cause, when I haue made means to discover the true state thereof to his vnderstanding.

Nor was this manner of proceeding any hindrance vnto me; for my Graunt neuerthelessse passed his Maiesties hand and euery office after (where many times lets are cast in the way) with so much vnusual fauour, and such good wishes, besides expedition, that I was greatly encouraged to ingage my credit almost three hundred poundes further thereupon; to imprint, and diuoulge my Booke, according to his Maiesties Letters Pattents. All which expence, together with my paynefull endeauours, are now in danger to be lost, to the ouerthrow of my new hopes; and (which is my greater grieve) to the hinderance of those my friends, who haue aduentured their goods in my sinking vessel.

For, some of the Booke-sellers (who like the Siluer Smithes of Ephesus, preferr their vniust gaine before conscience, or piety) though their Corporation hath much profited, and is daily enriched by my former labors, though they may haue benifit by this in questiō; though they are not ignorant of the greate troubles, and hinderances I haue receiued by that which did the more aduantage them; though they are priue to my large expence in this worke, and howe much it  
wilbe



will be my vndoing to the world-ward, if it succede not; though they knowe it fauoured both by his Ma-iestie and those also who are esteemed amonge the most deuout, and learned of the Clergie; though their owne consciences (whatsoever they pretend) tel them it tendes to the glory of God, and the furtherance of true deuotion, without preiudice to any particuler man; yea, though I haue orderly proceeded in recei-uing the benifit of mine own labours, without taking away the least part, either of their, or of any other mans iust profit: I say, notwithstanding all this, they indeauoured, without all compassion, or honest con- sideration, not only to procure the ouerthrow of my Graunt, and with it (so farr as in them lyes) my ruin al- so, because I would not let them haue the benifit ther- of at their owne rates: But haue publikly, and vniustly flandered me, as one that had projected, and procu- red a priuiledge to the generall greeuance of the sub- iect; which thing I vtterly abhor.

Nor haue they thought it sufficient ingratfully to seeke the compassing of their owne ends, by the ru- ine both of his state and good name, whose former studies haue beene a meanes to helpe the raysing of them; But they will disparage the Kinges power and iudgment, rather then fayle. Nay, to shew them- selues suparlatiuelly dareing to attempt any thinge to further their designes, there be of that generation, (I beseech your patience, if passion may seeme to carrye me away: tis in the cause of God) I say there be some of them, who spare not God himself, and his religion:

but (AVDAX OMNIA PERPETI) haue blasphemed the sacred expressions of the holy Spirit, and vnchristianly vilified that Booke which supreme Authority hath commaunded to be published for the reuerence and practice of deuotion. And because in doing this, they would not seeme so prophane, as to make their gaine, the cause of their opposition, nor be thought so heathenish as to call out for Diana with their types at Ephesus, they crye, **TEMPLVM DOMINI**, the Temple of the Lord; and craftily cullor their ayme with the cloak of sanctity, and zeale of true religion. Yea they are growen so inalepert, and arrogant, that being but the pedlers of Books, and for the most part ignorant fellowes (acquainted with nothing concerning them, but their names, and pryfes) they neuerthelesse dare take vpon them the miscensuring of any mans labours though allowed by authority.

In this kind, among diuers others, I at this present suffer their inifusag in a high measure. And in me they haue abused the King, the State, and the whole Hierarchy; Yea God, and religiō. Hauing therefore proposed their iniuries of other natures, to the consideration of them, vnto whome properly they belong: I am bould to appeale yet hither, that I may obtaine the censure of this most reuerend Conuocation, concerning those particulers which are most genuine to be determined of in this place

I doe protest vnfaynedly, that I will deliuer nothing in my relation, which proceedes from spleene or malice:



malice: nor expresse my selfe in more sharpe tearmes, then my conscience shal witnes charitable, and necessary, to let your Reuerences vnderstand the height of those iniuries, that I am to complayne on; and the liuely character of those fellowes, whose indignities the whole common-wealth of learning suffers vnder. For they haue by their sly insinuations, and honest pretences so faire scrowed themselues into the good opinion of many Reuerend, and Honorable parsonages, and so strengthened themselues through the abuse of their fauours; that my fingers will not serue, and therefore pardon me if in a case of necessity, I sometime vse my teeth to plucke those rusty nayles, forth of the faire table of their yll deserued esteeme.

Neuerthelesse conceiue me not, I pray you, that I goe about to lay a generall ymputation vpon all Stationers. For, to disparage the whole profession, were an act neither becomming an honest man to doe, nor a prudent Auditor to suffer. Their myltery (as they not vntruly tearme it) consists of diuers Trades incorporated together: as Printers, Booke-binders, Clasp-makers, Booke-sellers. &c. And of all these be some honest men, who to my knowledg are so greeued being ouer-born by the notorious oppressions and proceedings of the rest, that they haue wished themselues of some other calling. The Printers myltery, is ingenious, paynefull, and profitable: the Booke-binders necessary; the Clasp-makers ysefull. And in deed, the retailer of bookes, commonly called a Booke-seller, is a Trade, which being wel governed, and limited with

in certaine bounds, might become somewhat seruiceable to the rest. But as it is now (for the most part abused) the Booke-seller hath not onely made the Printer, the Binder, and the Clasp-maker a slaue to him: but hath brought Authors, yea the whole Commonwealth, and all the liberall Sciences into bondage. For he makes all professors of Art, labour for his profit, at his owne price, and vtters it to the Common-wealth in such fashion, and at those rates, which please himselfe.

In-somuch, that I wonder so insupportable, and so impertinent a thing, as a meere Book-seller (considering what the profession is become now) was euer permitted to grow vp in the Commonwealth. For, many of our moderne booke-sellers, are but needlesse excrements, or rather vermine, who beeing ingendred by the sweat of schollers, Printers, and book-binders, doe (as wormes in timber, or like the generation of vipers) deuour those that bred them. While they did like fleas, but sucke now and then a drop of the writers blood from him, and skipp off when he found himselfe diseased, it was somewhat tollerable: but since they began to feed on him, like the third plague of *ÆGIP T* without remoouing, and to lay clayme to each Authors labours, as if they had beene purposely brought vpp to studye for their mayntenance. Yea, since they take vppon them to publish bookes contriued, altered, and mangled at their owne pleasurs, without consent of the writers; nay and to change the name some-ymes, both of booke and Author (after they haue been ymprinted)



ymprinted) and all for their owne priuate lucre; like traders in stufes, who vnder new names, many tymes shift off their old wares. And yet further also, to disparage, or censure maliciously, both writers, and their labours, and so vsurp vnto themselues the high authority of the Church and State. I say these things considered, it is high tyme to seeke a remedie, and a remedie (I hope) wil shortly be provided in due place.

In the meane tyme I humbly beseech this reuerend Assēbly, to take an assay of thē in my particular cause, and in their manner of dealing with me touching that booke before mentioned, & lately priuiledged by his Maiesty. For, they haueing very vnchristianlik traduced both my selfe, and it, I will (according to my duty) giue vnto your Reuerences, a true account of all my principall proceedings, and intentions, and my reasons against their fayned obiections; together with what was by authority determynd by that work. And then leaue my selfe, and it, vnto your Reuerences, to approue, alter, amend, or condemne, as you shall thinke fytt. wherein I will rest satisfied, although it be to the ouerthrowing both of my credit and estate.

First then, may it please you to vnderstand, that being from my childhood in loue with the study of Diuinity (though I haue yet, neither knowledge, nor opinion in my selfe worthy of so high a calling) I employed that naturall faculty which God had giuen me vpon such expressions, as fauouring of honesty, and religion, won me the generall goodopinyon of honest men. And though I was so young euery way, that, Ifirst  
began

began to write, and then to learne (as the childishnesse, and indiscretions of my Poems discouer) yet they procured me much respect, and applause. which well considering on, and weighing my knowne insufficiencies, the slenderesse of my performances, and my little meanes of knowledge, together with what base entertaynement lynes of that nature vsually finde in the world: I began to perswade my selfe, that God had extraordinarily gyuen me this vnlooked for esteeme to some better purpose, then eyther that I should dispyse the same, or glory in it to a vayne end. And that which made me giue most fayth to such an apprehensio, was this: I obserued, that the good repute which I had attained vnto, neuer gott me any outward profit, nor euer befriended mee in the compassing of any thinge for my pleasure.

Wherevpon, least God should turne his blessing to a curse, and my reputation to my shame, if I sought not what way to ymploy it, vnto his prayse: and obseruing withall, that we make vse of the most excellent expressions of the holy ghost in rude, and barbarous Numbers, whilst our own wanton fancies were paynted, & trymed out in the most moouing languag. Me thought it fared with vs, as with those agaynst whom the Prophet Hosea complayned, that dwelt in sieled houses themselues, whilst the Temple of God lay wast. And therefore seeing no other to vndertake the same, I spent about three yeeres, to prepare my selfe for such a Taske, and then proceeded with the translation of the Psalmes according to that ability God had giuen me.



me. But before I had halfe ended them I heard that one  
of much better sufficiency had made a long, and happy  
progresse into that worke: and therevpon in expecta-  
tion of his more able performance delayed to proceed  
with what I had begunne, vntill such tyme as I was in-  
formed that the other was by the multiplicity of  
weighty Affayres compelled to giue ouer his labori-  
ous Attempt. And then, I thought my selfe engaged a-  
gayne, to proceede. *Church of England*  
Now, during the tyme of intermission as aforesaid,  
that I might not want an imployment answerable to  
my first intention I was by some of the Clergy (who  
I hope were moued thereunto by the Spirit of God)  
inued to collect and translate into Lyricke-verse, the  
Hymnes dispersed throughout the Canonickall Scrip-  
tures. Which I embraced with much readynes, & per-  
formed willingly, adding vnto thei such other parcells  
of Holy-writ, Creeds and Songs, as I conceiued pro-  
per and necessary to be sung. *concerning their*  
And, bechuse some can well enough allowe an dote-  
dall variety of foolish Songs and ballads, tending to the  
fruition of the flesh and the deuill, yet be apt to say, wee  
haue Psalmes, and Songs enough in this kind already.  
And forasmuch also, as I haue heard others (who pre-  
sume much on their owne foliemes in Diuinity) igno-  
rantly demaund, what y Songs of Moses, Deborah, Hannah  
& such like, are pertinent vnto vs. To let those, & other  
vnlearned, & ignorant men know, that the Holy Ghost  
preserued none of the Canonickall Scriptures tyll these  
tymes of ours in vaine. haue in a short Proem, accom-  
panying

ding to the opinion of the true Church) declared; that those Scriptures, are euery whitt as vsfull and necessary for vs, as for them in whose tymes, and for whose particuler occasiōs they were first written. And before each Hymne, I haue prefixed also a brieft preface, to shew in what sence the congregation, or men may priuately, and ought to repeat them.

Moreouer, hauing with grieft obserued, how the Church of England (lyke Iesus Christ crucified between two theeues) is traduced, and abused between Papists, and Schismatiks: the one falsly charging her with want of order, and christian discipline; the other as vniustly vpbrayding her with popish and superstitious obseruations. And hauing experience, that there are great multitudes of wel affected people, easie to be led aside for company into the later ouersight, through want of some to informe them better, who would with small ado be conformable, if they had meanes of instruction concerning their particuler mistakings. Yea, many of these being wel inclyned towards me; and I not knowing which way to vse that affection better, then to make it a meanes of increasing christian vnity and deuotion. I resolved to publish somewhat, to stirre vp in them that obedience and reuerence, which they ought to expresse towards the pious ordinances of the Church: and if I lost any mans esteem for so conscionable an attempt; I assured my self I lost nothing but what was neuer worth the sauing.

To that end therefore (hauing receiued encouragement and taken aduice, from some of the most deuout,  
and



and learned of our Deuines) I composed certayne Hymnes, and Songes, appropriated to the ordynary publike occasions of our Congregations, and to those tymes obseruable by commaund of the Church, and by the authority of the State; that soe God might bee gloryfied in euery Solempnity, and those tymes not so much prophaned and contemned, as heretofore.

And, because I had heard some Teachers in Israel professe themselves ignorant concerning the vse of the Holy-days obserued in our Church, I tooke the more paines (though not presuming to teach them) to expresse before y<sup>e</sup> proper Song of euery obseruable Time or other occasion, their religious vse; briefly, & in such a manner, as I hope euery reasonable capacity may thereby vnderstand, our Churches discipline in that poynt, to be farr from a needles, popish, or superstitious Tradition.

Moreouer, that I might not trouble any mans charity or deuotion in the vse of these Hymnes, I was as watchful, as possible I could be, to make all my expressions free from bitternesse, or touches of those controuersies, which might giue offence to the weake members of our Church. And God so prosper me, as I was and am cleare, from meaning to grieue, offend, or discontent the soules, or consciences of any.

Thus with a good purpose, I began and finished those Hymns and Songes, which make vp the Booke, called the HYMNES and SONGS OF THE CHVRCH. So named, not for that I would haue them accounted part of our Lyturgie (as I haue de-  
liuered

liuered to his Maiestie in my Epistle) but because they do for the most part, treat of such particulars, as concerne y whole Church of God. And this is that booke, for which his Maiestie vouchsafed mee the priuiledge before mentioned, and which he pyously & gratiouly commaunded to bee annexed to the singing Psalmes, that it might be y more generally & the more conu- niectly divulged amōg his subiects for their instruction.

And indeed by that means, those poore people (whose Pastors suffer them or cause them to be misin- formed concerning that poynt) shall carry about with them in their most vsual booke, what may at one tyme or other open their vnderstandings to perceiue their error.

This is that Booke, for which I (was euer worst vsed for my best intentions) suffer more, then for all my former indiscretiōs; & for which, I haue receiued those af- rōts, that may wel be rāked amōg my greatest iniuries; notwithstanding it had besides the ordinary allow- ance of Authority, the particular approbation, and cō- mendation both of the King himselfe, and of many the members of this most-reuerend Conuocation.

Yea, this is that Booke, for which the Com- mon wealth of Stationers (a Tyranny vnheard of in former ages) desire to make me as odious, as if I had ympolyed my whole study to the oppression of this weale publike, or to the subuertiō of religion; and for which they haue persued me with such violence and clamor as hath seldome or neuer been exampled in any cause.

Hearc



Heare therefore (I humbly beseech you) their particular objections; and for his sake (who hath honoured you with high places, and holy callings) be you Iudges betweene mee and them. For though in regard of my selfe, I should take no more notice of their malicious wronges, then the Nightingale in a Sommers night, doth of the barking of dogges, & whooping of Owles: but sing on without distemper, to the contentment of myne owne soule. Yet since their clamorous noise hinders others from heareing the voice of the Charmer, and through my sides, wounds the credit of Authority, and may pathapps hereafter incourage them presumptuously, for the bringing in of greater inconueniences: I desire their dealing with me, may be taken notice of by this most Reuerend Assembly. To which end, I haue here sett downe, what they cry out, to the disparagement of me, and my booke, instead of dispersing it abroad according to his Maiesties royall commaund.

Some giue out that my booke containes nothing but a few needles Songs: which I composed, and gott priuiledged by Patent, meerely for my priuate benefit, to the oppression of the Common-wealth.

Some discourage those that come to buy the booke: otherwhiles denying that it is to be had, & otherwhile peremptorily protesting against the selling of it, or disgracefully telling such as enquire after the same, that the worke is Ridiculous, and that it better befitted me to meddle with my poetry, then to be tampering with diuinity. with such like other wordes of contempt.

Other some there be, who dare auerr that my Lords

Grace of Canterbury, with many of the Bishoppes, and best Deuines, doe much dislike and oppose the saide Hymnes.

Others againe buze in the peoples eares that the Hymnes for the Obseruable tymes are popish, and tending to the maintenance of superstition.

And some there be among them, who (in such terms of ribaldry, as no Stewes can goe beyond them) blasphemingly affirme, that the CANTICLES are obscene, and not fitt to be divulged in Song, or Verse.

Yea, many other obiections they make, and cast out diuers aspersions, aswell vpon the Author, as on his booke, to bring both into contempt.

The malicioufnes, and superfluity of wickednes, appearing in these their euill speakeinges, your Reuerences can casily perceiue: Neuerthelesse, forasmuch as there lye Padds in the straw, which the best iudgements cannot discern at the first sight. And seeing I haue been openly traduced, as vnbeseeemingly intruding vpo the deuine calling, and stand now accused as one that hath hatched and brought forth such thinges for my temporall aduantage, which are offensive, and scandalous to y Church, and consciences of good mē; which I would not willingly be guilty of for all the world (by your patience) I do hereby giue an account of my action now in question, hoping that it shalbe to the satisfiying of this reuerend Assemblie, the contentment of such as haue vpon misreport been offended, & to the shame of myne opposers. And I trust also it shall discouer, that although there may be founde indiscretions,



Indiscretions, or ouersights in my vndertaking, yet I haue deserued fairer vsage, my aduersaries lesse credit, and my studies better entertainment then heretofore they haue found.

To keepe my selfe the closer to that which shalbee pertinent to this Apology, I wil make these particuler obiections my Theames, which I haue repeated: nor will I bring any other authorities to make good my defence, then the true relations, of what hath ben don, and such plaine arguments as mine owne reason shalbe able to fraine. For, if this discourse come to the veiue of your Reuerēces only, you wel enough know, what the Recordes of Antiquity can afford to these purposes. And if it happen among those only of meane capacity such playne expressions, as I purpose to vse, will acquire most credite among them.

And first, whereas they giue out, that my Hymnes are needles; they doe not only thereby contemne, and slight my paynes but lay an imputation of vanity vpon the wisdom of the Holy Ghost also. For a greate part of them are parcells of the Canonick Scriptures: originally Songe. And, to say any fragment thereof, were needeles, is in effect, to deminish from Gods words, vpon which followes a heauie curse.

God deserues euery day to be prayesd of vs for deliuering his Church, by the ouerthrow of Pharoah in the redd Sea, as much as he did in the very moment of their deliuerance. And the song of Moses then vsed, doth in each particuler, as properly concerne euery christiā Congregation, as it did the Iewes themselues

vpvpon that occasion. For, Gods mercy shewed to vs in our baptisme, (and the spirituall ouerthrowe of the deuill, pursaing vs with an host of sinnes, and temptations,) is in myne opinion more effectually exprest to a spirituall vnderstanding, by apprehending the actions and circumstances of that temporall deliuerance, the it could be by y power of any words, or by any other ordinary means; except by contēplating of that most excellēt material obiect, the Sacrament of Baptisme it selfe, of which the other was but a type.

In like manner, all the other Canonick Hymnes do admyrablie help towards Gods euerlasting mercies, and for illustrating those particuler Misteries of our christian fayth, which they did typically and prophetically foresnew. Yea, they are part of the prophetickall witnes, as the Hymnes of the newe Testament are patt of the Euangelickall witnes, of our interest in Christ Iesus. And verily, the late neglect of their application, in our christian mysteries, hath not onely much iniured, one of the two great witnesses of our saluation: but giuen occasion also, that many vnsound professors haue corrupted them; euen to the bringing in of diuers Iewish and Talmudicall fancies, to the fearefull distraction of weake people.

But, were not those Hymnes necessary in respect of the variety of their arguments, yet the variety of expression, were somewhat needful, although the matter were the same. For, as the seuerall dressings of one sort of meate, makes it diuersly agreeable to the pallats, and stomackes of men: so the various manner of things

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delivered in holy Scriptures, makes them applicable to our understandings; and what in one kind of delivery seems harsh, or obscure, in another kind is acceptable, and more easily apprehended. That which is easie to you, is hard perhaps to me: and what may be thought an impropriety to some great judgments, doth many times most properly insinuate the speakers meaning vnto them of weaker capacities.

In observing the seeming differences amonge Interpreters in their translations of these words: NASSE-CHV BAR, (part of y last verse of the second psalme) I conceived thereby, that the profitable vse of variety, was very apparant. For, the translation most agreeable to the original Hebrew renders y words: OSCVLE-  
MINI FILIVM. the Septuagint, APPREHEN-  
DITE DISCIPLINAM and Saint Hierome,  
ADORATE PVRE: which beeing all or-  
thodoxe Interpretations, and agreeable both to the scope of the Psalme, and that which the wordes originally beare, and all standing well together also with the Analogie of fayth: this variety made me conceive in my meditations therevpon, that the holy ghost had delivered his meaning in these triple Equivokes, that they might the more properly be accomodated to the severall States, and ages of his Church.

For (pardon me if I erre) I thought in saying, OSCVLEMINI FILIVM (which was according to the genuin, & most comon understanding of y original wordes among the Hebrewes) I apprehended that the Holy Ghost exhorted his Church among the Iewes to homage and worshipp that Sonne of God, whoe

was diuers, was made manifest vnto the to be their true King. And APPREHENDITE DISCIPLINAM, (being according to that Translation, which I am perswaded God himselfe extraordinarily prouided, to reueale his truth by vnto y<sup>e</sup> Heathen) I conceiued that y<sup>e</sup> Holy Ghost perswaded his Church among the Gentiles. (who yet knew not Christ their King) to imbrace the knowledge of him. And ADORATE PVRE (beeing the first translation that in latine the Church publikly receiued, and about that tyme the true worship of Iesus Christ begining to be adulterated) my mynd gaue me (that psalme being a manifest prophetic concerning the kingdome of Christ to the worlds end) it might be, that God did by that interpretation perswad those peruerterers of his Truth to repentance, who should disturbe the peace and quiet of his kingdome in these later tymes.

But I stand not so thereupon as if I could not submit to better iudgments: Sure I am this meditation is no way repugnant to the Catholike verity; and howsoeuer it shalbe approoued, it serues wel enough to my purpose for demonstratinge, that the variety, or different expressions of sacred things, are not needles, but do afford aduantage vnto those of meane capacities, if they meditate vpon them with reuerence and humility.

If it be but to awaken our dullnes, and take away our wearisomenesse in holy duties, variety is needful. For, flesh and bloud (as we finde by daily experience) loaths those things, wherewithal they are naturally best pleased.



pleased, if they be to frequent: how much more tedious then will those things be vnto vs, which are perpetually iterated in the same words, being naturally vnpleasing to a carnall eare? Since god in mercie hath provided and permitted vs meanes to assist our weaknesses, let not such as are strong enough to be without them, condemne the vse of such helpes in those, whose being not so able, must haue their affections weaned by degrees from their childish inclinations.

We see the Flesh and the Deuill, hauing for their seruice thousands of vaine Songes, and prophane ballads stored vp in y<sup>e</sup> Stationers warhouses, haue neuerthelesse, many Muses perpetually ymployed for the composing of new Straynes; And that many hundred pounds are yearly consumed vpon them, to the enriching of those marchants; to the shame of our profession, to the corruption of youth, and to the building vp of the kingdome of sinne, and Satan: as it is well knowne, and obserued by many of good note in this reuerend assembly. Yet there hauing been for diuers ages together, but so many Hymnes composed, and published, as make in some impressiōs not aboue two sheets and a halfe of paper (for the reuerence and practice of Deuotion vnto the honour of god) they are censured impertinent; maliciously exclaýmed on; violently opposed; and the Author of them seekeing for the needefull hyre of his labour, (but his due, and what strangers should haue been suffered to make thereof) is publikely accused as a man coueteously hunting af-

ter the world, and an iniurious oppressor of the common-wealth.

Oh god! how partiall are all men bewitched with selfe-loue, in the prosecution of their base ends! and how vncharitable in their censures! For the Stationers haue not onely labored to depriue me of the benefit due to my labours, but also to make me appeare without Christianity in my intentions; by affirming that I sought myne owne benyfit onely, in composing my booke of Hymns, & in publishing it according to the kinges commaund. My Poeme last deuulged was sayd to haue been written in myne own prayse; & the Hymnes for my private profit; I wonder to what purpose, & next booke I write shalbe composed. Verily, if I be not altogether forgetful of myne owne thoughts, or too apt to beleue ouerwell of my selfe (as perhaps I am) my principall payne was the glory of God in both those vnder takinges. Neuerthelesse, truth is, I am so inclyned to the corruptions of other men, that although I did what I was able, yet was I not altogether soe free from outward hopes (as I ought to haue been) in those works.

My weake fortunes, my troubles, and the chargeablenesse of a studie, that bringes with it no outward supplie, put me vnto a kinde of necessity to cast my thoughts a side vnto worldly respects; but I haue since been sory for it vpon better consideration. And as a iust reward for my too earnest lookeing after vaine hopes, I doe now accept of my present trouble, that outwardly is like to impouerish me. And the tyme thereof



thereof, drawes me the more heedfully to consider it, being iust about that season, wherein I expected to reape some contentment in the fruition of my labors and expences. God graunt this experience may enrich me another way, and settle my hopes vpon more certaine things: and that those who accuse mee of this imperfection, may examine their owne heartes, and (if they finde them guilty of the like infirmity) learne by myne example to confesse their errour. And my prayer shalbe, that we both may more directly seeke gods glory in our undertakings.

But why should I be the man more accused, than all others, for seekeing after the iust hyre of my labours? am I the only One guilty of studyinge myne owne profitt, in the course of my paynefull endeours for religious trade? I would to god I were, and that no man liuing saue I, were so wicked, as to make his owne glory, and enriching, the end and scope of his christian diligence. For doubtles, such an vniuersall pietie, would be a powerfull meanes of drawing me to repentance. But I beleue, there be so fewe, who can with the Apostle cleare himselfe herein, that if none might be permitted to throwe at me the stone of reproofe, but only they who are free from this weaknes, as I may walke from Saint Michaels Mount in Cornwall to Douer: & from thence, euē through our mitropolitane Churches, to the farthest Northeren Isles without touch of exception.

And whereas they obiect I haue compassed a priuiledge to the publike greouance; your Reuerences shal

strong

perceiue

ceiue how innocent I am from giuing cause of such an imputation, if you please to consider the circumstances of his Maiesties Grant with his pyous intention, and my carriage in the procuring and execution of it. For, I did not, as some of the Stationers haue done, in the name of many, and by pretending the reliefe of the poore (whome they may be prooued therby to oppresse) monopolize the principall bookes of Sale within this Realme (euen those wherein the whole commonwealth haue a iust interest) which is really one of those Monopoles that our State abhores. But hauing composed a new Booke, which no man could claime a share in, while it remayned myne owne, and in mine owne power to make publike or no; & proposing the same to his Maiestie, briefly and plainely, without pretence of any by-respect) I obtayned a free and gracious graunt to make such benifit thereof as vsually heretofore in like cases, his Maiestie hath vouchsafed vnto others: yea such as the Stationers would haue made of it without a priueledge if so be I had left it in their power.

Nor can any disaduantage come to the Commonwealth thereby, seeing the price is lyimited to be such as themselves sell bookes for, like chargeable of the same kind. Besides, no mans trade or ymployment, is therby vsurped vpon, hindred, or taken away: but many are rather sett on worke in seuerall professions, more then before. Inso much that there can be no publike grieuance truely named or probably pretended which that priueledge is cause of: except it bee a  
griefe



griefe to some fewe Idle drones, to behould the laborious lyving vpon the sweate of their owne browes.

Indeed The Booke-sellers do peremptorily challenge an interest in cuery mans labour of this kind; and a worshipfull Lawyer was lately pleased on their behalfe to say, that the benifite arisinge from the sale of bookes, was their ancient, and lawfull birthright. But if his Masterships Iudgement be noe better in other cases, I hope to blesse my selfe from his opinions. For vnlesse he can proue, the Author hath sould them his birth-right (as often he doth, for lesse then a messe of pottage) he beinge the elder brother, the right first (by his owne lawe that he professes) falleth vnto him. And there are other heires (but of a collaterall lyne) the Printer, and Booke-binder that clayme iust title before the booke-seller: at least-wise may in Caule-kind be coheires with him; yea indeed, the meanest of them doubly deserues the better right. But it may bee our learned Counseller, was a kentish man, where in some place, the yongest brother inherites by custome of Borough English, and so thought perhapps that the like teneur might be peculier vnto the Booke-sellers trade. Therefore as I am willing, his ignorance should excuse him, so I hope, all Authors shalbe excused, and vnblameworthy, if hauing their proper rightes incroched vpon, they seeke repossession by the royall power.

To that purpose is my priueledge; which the Stationers haue not onely called in question before the

high

high Court of Parliament (whose Censure I shall bee ready to abide with good contentment ) but by many clamors, and by a multytud of papers in print also, scandalized the Kinges Grauntas, an oppression; and cast vpon me the vniust imputation of a base Monopolist: wheras I doubt not but I shalbe able to proue that his Maiestie hath vouchsafed me nothing, but what was, *IVS REGALE*, and in his Lawfull power to conferr; and that I enioy nothing by vertue of the Priueledge he graunted me, but what I am honestly capable to receiue. For, yf his Maiestie hath not a legall power to confirme vnto me that which is naturally myne own, By what right then, doe they and others enioy priueledges for those books wherein euery mā hath as good property as they. Or if his Maiesty hath not Authority to commaund the addition of a fewe leaues (for Gods glory, and the peoples edification ) to such a booke, as hath allowance from the Prerogatiue Royall onely; Then, either the Stationers are very presumptuous, in annexing the singing Psalmes and Robert Wisdomes Songs to the Bible and booke of Common prayer; at their owne pleasures, and for their owne profit: Or els their Prerogatiue is more absolute then the Kings.

For, the Stationers doe not onely reape the Benefit of diuers books by vertue of his Maiesties Graunts, in such wise as the same is vouchsafed vnto me, but in a farre larger manner, and (acording as they execut the) to the publike iniury many waies. Yea, by the lawes and Orders of their Corporation, they can and do settle  
vpon



Vpon the particuler members thereof, a prpetuall interest in such Bookes as are Registred by them at their Hall, in their seuerall Names: and are secured in taking the full benefit of those books, better then any Author can be by vertue of the Kings Grant, notwithstanding their first Coppies were purloyned from the true owner, or imprinted without his leaue.

Moreouer, they annexe Additions to bookes formerly imprinted, and increase the pryces of them accordingly, though y matter be altogether impertinēt. And yet if the King do but conferr vpon some Author the sole printing of a tenth part of his owne labours, (which he might stil haue reserued in his owne power) Or but please (for the Reuerence and practise of deuotion) to commaund the addition of a fewe leaues to some booke authorized by the State onely: they immediately breake out into an uproare, as if the King had dealt vniustly with them; As if the Author had committed Sacriledge: and as if the Common-wealth had beene ready to sinke vnder the weight of that burthen.

Good God! how many dung-botes full of fruitles Volumnes doe they yearly foyst vpon his Maiesties subiectes, by lying Titles, insinuations, and disparaging of more profitable Books! how many hundred reaines of foolish prophane and sensles Ballads do they quarterly disperse abroad? And howe many thousand pounds doe they yearly picke out of the purses of ignorant people, who refer the Choyce of their books to the discreations and honesties of these men! by that means

meanes ridding their warehouses from heapes of trash and refuse, which might els haue layne by the walles till the Ratts had eaten it? how vnconscionably is the Subiect by these vsages robbed both of his mony and tyme? how often in stead of being bettered, are their manners corrupted and their affections drawne away by lewd and wanton Poemes? how vnchristianly is their loyalty somtyme shakē by seditious Pamphlets? Yea, how dāgerously is their faith & religiō peruered by those many hereticall and schismaticall Treatises, which they from tyme to tyme secretly or openly disperse through his Maiesties Dominyons.

How vnfortunate am I (as some thinke) that haueing performed a good worke; doe neuertheles heare it exclaimed vpon as a friuelous labour, and stand accused for oppressing the people (because a fewe Hymnes contayning the prayses of God are cominaunded to bee divulged the most conuenient way) whilst such abuses as these afore mentioned, and many of a higher nature, may be winked at in my Accusers: Yet, I say rather, how happy am I & how much bound to praise Gods mercie, who couers the multitudes of my transgressions and still brings me into publike question for such Actions onely, as shall vpon Tryall become myne honor, and to the shaine of my Traducers. For, I am confident that I shal in due time be deliuered from that, and from all other scandalous imputations which the world hath layd to my charg. And therefore whether it be now or hereafter, I am indifferent; and place such assurance in gods loue that



I can stay his leasure.

I procured the Kinges Graunt (being the possibility of a temporall blessing) by moouing for it, where I ought, and as I ought to seeke the same, without entreating any mans furtherāce; and if it be not in euery perticuler iust and conuenient, that I should enioy the same; yt shall goe, and I wil venture an vtter yndoeing rather then make vse of any mans friendship to detain it. For, God (who hath hitherto prouided for me in such a manner as best befitted both my temporall and spirituall Condition) will I knowe, continue his prouident care of me; while I can haue grace to be thankfull, and retayne the resolution to doe my lawfull endeavour. Howsoeuer (let the worlde conceit of mee as it pleaseth) I scorne to enioy my lyfe, much more any priueledge to the common preiudice: and am able to demonstrate (as shall hereafter appeare) that my booke and the Kinges Graunt haue beene maliciously traduced without cause.

Yet, the Stationers haue not only scandalized the sayde graunt vniustly, and layde the imputation of impertinencie to the Booke of Hymnes without cause; but feareing (as it seems) lest their publication would discouer their false dealing, and gayne me and my labour some good approbation in spight of their mallice; They haue (as I sayd before) practised also, or rather conspired, as much as in them lyes, to hinder the lawful sale of my Booke. For, they prouide them not in their shoppes as they are commaunded by Authority, nor furnish themselves with those as with o-  
ther

ther books, notwithstanding they may take them vp  
 on trust, and make profit of them before payment is  
 required at their hands, being content somewhat to  
 hinder themselves that they may disaduantage me.  
 And to excuse this iniury they giue out, contrary to  
 their owne knowledges, that if they take my bookes  
 from me, none will fetch them out of their handes,  
 which they falsly pretend, meerly to disparage that  
 which I hope they shall neuer be able to bring out of  
 credit, tyl they haue lost their owne. For, they are dai-  
 ly so much enquired after, that had the Booke-sellers  
 preferred them to sale as they would haue done if the  
 coppie had been their owne, twenty thousand might  
 haue been dispersed, long ere this tyme. Yea if they  
 had either any loyal respect to the Kings pyous com-  
 maund; or loue to the practise of Deuotion, or but that  
 humanity which is to be found among Infidells; they  
 might haue deuolged a hundred in place of euery ten  
 which are yet dispersed. For, though fewe knowe  
 where to get the sayd Hymnes, because they are sel-  
 dome to be had amonge the Booke-sellers; yet thou-  
 sandes of them haue beene bought vp by gentlemen  
 and others, whoe (hauing enquired out, with much  
 difficulty, where to finde them) report to mee howe  
 much I am abused amonge the Stationers, and how  
 hardly they can forbear from vsing them vnciuilly  
 that come to aske for my Booke: with diuers other  
 particular Discourtesies.

But because those vsages doe demonstrate their  
 owne euill disposition rather then disparage the said  
 booke;



Booke; I wil omitt to perticularize those many discourtesies which I am that way offered, and proceed to answere such other obiections as they and their abettors haue framed to bring both my Hymnes and me, into contempt.

And first, they object (forsooth) that they are not worthy to be annexed with their Psalmes in meeter, in respect of that insufficiency which they haue discovered in my expressions. For, so harsh and improper do my lynes appeare to these iuditious censurers, and their chaplins; that some compare them to **DOD** the (fillkemans late) ridiculous translation of the Psalmes, which was by authority worthily condemned to the fire. Some tearme them in scorne; **WILTHEERS SONNETS**; and some, among them, the better to expresse what opinion they haue of their pious vse, are pleased to promise that they wil procure the roaring Ballett singer with one legg, to sing and sell them about the Citie! which base speeches proceeding from those scoffing Ismaelites, I could well enough brooke in respect of mine owne person, & merits. For, there is soe much euill, euen in the best of my actions, that contempt is the fayrest reward, which they can iustly challenge: Yet, when I call to minde with what Christian intentions I was employed vpon those Hymnes, and howe many howeres at midnight I spent about them, whilst, it may be, my Traducers, were either sleeping out their tyme, or worse employed; when I consider also howe many learned & religious men haue approoued the, & how

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much

much their pious vse might further the reuerence and practise of Deuotion to the prayse of God; it grieues me that there should bee in this nation any so wicked as to oppose so Christian a worke, to so fruitfull an end. But, when I remember, by whome, and by what Authority that booke was allowed, and commaunded to be made publik; and withall, what mystery of iniquity it is that hath conspired against the sac; me thinkes it is an Iniurie not to be tollerated.

Is it reason, they who liue by bookes, should bee permitted to abuse the Authors of their liuckyhood? Or is it seemely that those whoe (as I sayd before) are but the pedlers of books, should become their censurers; and by consequent, both the censurers and depraues of that Authority which allowed them? If this be tollerated, the sayrest draughts of Apelles, shalbe daily subiect to the foolish criticisines of those arrogant coblers; and the State shall not be able ere long to publish any thing, but what they haue a fancie to approoue. For, to this passe it is already come, that whatsoeuer the State dislykes shalbe imprinted and deuulged by them (though both absurd and scandalous) with twice more seriousnes, then any booke lawfully commaunded: but, let it tend to schisme, and they will disperse inore vnder-hand in one weeke, then the Royall Authority shalbe able to diuulge in a yeare, toward the setting of vnity in the Church.

I know not what it is which should make my booke of Hymnes appeare soe ridiculous vnto them,



or so vnworthy to be annexed to the English Psalm-  
book, as they pretend. In respect of the matter it can-  
not iustly be excepted against; for, a great part ther-  
of, is canonically Scripture; and the rest also, is both a-  
greeable therunto in euery perticuler, and consonant  
to the most approoued Discipline of the Church of  
England. Soe that (how frequently soeuer some of  
their stomackes brooke it) they being allowed by  
Authority, are as fitt, I trust, to keepe company with  
Dauids Psalmes, as Robert Wisdomes TVRKE and  
POPE; and those other apocryphall Songs and pray-  
ers, which, the stationers add to the Psalmes booke for  
their more aduantage: Sure I am, that if their ad-  
ditions shalbe allowed of by the most iudges,  
yet mine shalbe approoued of before those, by the  
best Iudgments.

Now, as for the manner of expression, which I  
haue vsed, I hope it is such as no iust exception can  
be taken therunto; seeing I haue (as well in that which  
is of my owne Inuention, as in the Translations) vsed  
that simplicity of speech which (best) becommeth  
y<sup>e</sup> subject, without affectation to those poetical phra-  
ses and fancies, which (being commendable in other  
things) would haue obscured the maiesty of those in-  
ventions. To this I had so much regard (especially in  
my translations of the Canonically Hymnes) that, if I  
mistake not, I haue as naturally, and as playnely ex-  
prest the sence of them, as most prose Translations  
haue done. And if those indifferent men, who know  
the Poesy and power of the English tongue may be

my Iudges, they will censure my expressions to bee such, as shall neither be obscure to the meanest capacities, nor contemptible to the best Iudgments, but (observing a middle way) best becoming that purpose, for which they were intended.

I did not leape on a suddaine, or irreuerently into this employment, but, haueing consumed almost 7 yeares of an Apprentishipp, in studies of this kinde, I entred therinto conscionably & in the feare of God: nor haue I proceeded without his assistance, as the difficulties and discouragements which I haue passed through, do witnes vnto me. For, if it be well weighed, how full of short sentences, and suddaine breakings off, those scriptures are; how frequently, these Particles, FOR, BUT, & such lik, (which are gracefull in the Originall Text) will seeme to obscure the dependancy of Sense, in the English phrase, if the power of their signification be not heedfully obserued in those places: How haish the musicke will be, if the chiefe Pauses be not carefully reduced vnto the same place in the lyne throughout the whole Hymne, which they haue in the first Stanza; how many differences must be obserued betweene Lyricke-verse and that which is composed for reading only: How the Translator is tyed, not to make choise of those fashion Stanzaes which are easiest, to expresse the matter in, but to keep that with which he first begā: how he is bound, not only to the sense (according to the liberty vsed in other Translationes) but to the very words, or words of the same power with those vsed



in our allowed Interpretations: Lastly, how precise he must be, when he is forced to expresse any sentence by circumlocution, to labor still to retayne a relish of the holy phrase in his expressions: I say, if all these circumstances be well considered, (and how difficult they make it to close vp euery Stanza with a period, or some such point that the voice may decently pause there) I am perswaded a worke of this nature could not haue ben persisted in, to this conclusion, by a man haueing so many weakneses, and discouragements as I haue had; vnlesse the Almighty had beene with mee. Nor can I beleeeue that the deuill would haue raysed vp soe many maliciously to oppose the same, if it had not tended to Gods honor.

But sure, no man will grudge the annexing of the Booke of Hyminnes to our metricall Psalmes now vsed, in regard of any faultinesse in their expression, yf they consider the meannesse of that Translation. For, though some (of no meane degree) are very violent for the mayntenance and continuance of their olde Version, pleading (as the papists do for many of their trumperyes) a long prescription, in steed of better argumentes: yet I know it to be soe much to blame, that no man of vnderstanding can sing many of those Psalmes, but with trouble to his deuotion. And I dare vndertake to demonstrate, that they are not onely full of absurdities, scelerosities, improprieties, non-sence, and impertinent circumlocutions (to more then twice the length of their originalles in some places) but that there are in the many expressions also, quite beside if not quite contrary, to the meaning of

the Text. Which I would not thus openly haue declared, but that euen schoole boys perceiue it, though some (that would be thought wiser) do ignorantly or wilfully, protest against an alteration of our singing Psalmes. Excuse me I beseech you, if I seeme a litle too playne in discouering the faultines of that which of so many are ouerweening: for, I doe it not to disparage the pious endeauours of those whoe tooke paynes in that Translation; but rather, commending their laborious and Christian intention, do acknowledge, that (considering the tymes they liued in, and of what quallity they were) they made foe worthy an attempt; as may iustly shame vs whoe came after, to see it no better seconded during all the flourishing tymes which haue followed their troublesome Age: especially, seeing howe curiously our language and expressions are refined in our triuiall Discourses.

This hath giuen the papist, the Atheist and the Libertine occasion to scoffe at our christian exercises, and troubles the deuotion of many a religious man, who being desirous to sing with his vnderstanding in the congregations, doth often (before he is aware) loose the fence of the Prophet: yea and sometymes fall vpon direct nonsense, among those many impertinent circumlocutions, and independancies which he is (for Rymes sake) compelled to wander through in that Translation.

Neuerthelesse, some I knowe will be obstinate in defence of their oulde Mecter; and I shall seeme to  
 them



the, as one that had presumptuously layd an imputation vpon our Church, and vnreuerently taxed what her Authority had commaunded; which, I thanke God, I am not guiltye of. For, I well enough knowe (and your Reuerences can witnesse it) that those metrical Psalmes were neuer commaunded to bee vsed in Diuine seruice, or in our publike congregations, by any Canon or Ecclesiastical constitutiō, though many of the vulger be of that opinion: But (whatsoeuer the stationers do in their Tytle page pretend to that purpose) they being first allowed for priuate deuotion only, crept into publik vse, by toleratiō rather the command. Yea, custome hath beene hitherto their cheife Authority: and therefore wee may not onely lay open their defects to a good purpose (without iust blame to our selues, or scandal to the Church) but I hope chang them also without offence, when a better translation shal come to light. In the meane time there will be no reason, I am sure, why those shoulde condemne my expressions while they approoue those measures we haue hitherto made vse of, in our Devotions.

But, lest the worke should bee able to iustifie it selfe, in spite of their detraction, my Aduersarys doe picke personall quarrells also: alleaging that I haue vndecently intruded vpon the Diuine calling; and that my performances being but the fruites of a priuate spirit are therefore vayne & vnwarrantable. Yea (yf we may beleeue the stationers) many zealous Ministers haue taxed me for meddling with a worke

of that nature, affirming that it was a taske fitter for a Diuine then for me : and so bitterly haue many of them (as I heare) censured me for it, in their priuate conferences, that I haue good cause to suspect, it was rather enuie, then any thing else which induced most of them to be of that opinion. If it be a worke soe proper to a Diuine, that noe man else ought to haue medled with it, I would some of them had taken it in hand, who giue me so little thanks for my labor, that we might haue seene with what spirit they are guided. I wonder what diuine calling HOPKINS and STERNHOLD had more then I haue, that their metrical Psalmes may be allowed of rather then my Hymnes. Surely, yf to haue been Groomes, of the priue Chamber, were sufficient to quallify them; that profession which I am of, may as wel fitt me for what I haue vndertaken; whoe haueing first layd the foundation of my studies in one of our famous Vniuersities, haue ever since builded thereon, towards the erecting of such fabricks, as I haue nowe in hand.

But, I would gladly know by what rule those men discern of spirites, who condemne my endeaour as the worke of a priuate spirit. The tyme was, men did iudge the tree by his fruite, but now they will iudge the fruite by the Tree. If I haue expressed any thing repugnāt to the Analogy of ſ Christian Fayth; or irreuerently opposed the orderly and allowed Discipline; or dissented in any poynt from that spirit of Verity which breathes through the holy Catholicke Church,



Church; then let that which I haue done be taxed for the worke of a priuat spirit. Or if it may appeare, that I haue vndecently intruded my selfe to intermedle with those mysteryes of our Christian Sanctuarye, which the God of Order hath by his deuine Lawe reserued for those whoe haue, according to his Ordinance, a speciall calling therunto; Then indeed let me be taxed as deseruing both punishment & reproofe.

But, if makeing Conscience of my Actions, I obserued that seemely distance which may make yt appeare, I intruded not vpon ought appropriated to y<sup>e</sup> outward ministry; If, like an honest harted Gibeonite I haue but a litle extraordinarily laboured, to hewe wood and drawe water, for the spirituall Sacrifices; If, according to the art of the Apothecary, I haue composed a sweete perfume to offer vp to God, in such manner as is proper to my owne Faculty onely, and then brought yt to those vnto whome the consecration thereof belongs; If, keeping my owne place, I haue labored for the building vp of Gods house as I am bound to do, in offering vp of that which God hath giuen mee, and makeing vse with modestie of those gyfts which were bestowed on me to that purpose: If I say, the case be so, what blame worthy haue I done? why should those disciples which followe Christ in a nearer place, forbid vs (fro doing good in his name) who follow him, farther off? why shoulde they with Ioshuah forbid Eldad and Medad from prophesying, seeing euery good Christian wisheth with Moses, that all Gods people were prophets, and  
that

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that

that he would giue his spirit to them all.

If I could haue beleued that for me to enter into Orders would haue made me either the more profitable instrument of Gods glory, or caused my labors to haue been the more holie or the more edifyinge; what had letted me to procure that aduantage? Noe man liuing more honors that calling (or would think himselfe more honor) by being admitted therinto, the I. yea, often haue I been vrged vnto it, & my possibillities of outward preferments that way, are not sleast. neuertheles, I am not oly priue to much vnworthines, and many insufficiencies in my selfe, iustly disabling me of that function; but my mind perswades me also, that God hath appoynted me to serue him in some other course. There are diuers guystes, and diuersitys of callings; and by the giift God hath giue him, euery man may guesse at his calling, as the souldier may know in what part of the battell to range himselfe, by those Arms his Captayne appoynted him vnto: and that place he ought to make good, vntill he finde himselfe furnished and authorized for another Station.

I wil, as the Apostle counsell's me, strue and couet for the best giifts so farr as God shall enable me: but in what place soeuer I make vse of them (I thinke) I may be indifferēt. For, euery good giift of God may be employed with aduantage in any vocation, one tyme or other. A common souldier haueing the experience of a commaunder, may by advising and directing his fellowes in familiarity, and by keeping



his place with the as a companion; fynd opportunity perhaps, to instruct them better in some military discipline, then the office of a Captayn will permitt. And soe fares it in the christian warfarr. Yea, euen I my selfe haue many tymes found occasion by meanes of my habite and outward fashion of life, to effect some good which I shoulde hardly haue brought to passe by a more strict profession. And as some cheerefull laborer, by carying stones & mortar (by encouraging his fellowes, and giuing now and then a word of direction) may further the building of a house more then many others, and winn great commendation in that imployment; who would be rather a let (if not the ruin of it) if he should take vpon him to lay the stones; So, I that haue as a comon labourer seriously and some way profitably endeouored; presuming into the place of a master workman, may become lesse seruiceable, and peraduenture a trouble to the busines which I thought to further.

Let it not therefore, I beseech you, be an imputation vnto me, that I haue performed a better worke then my calling seems to oblige me vnto. For, though some haue taxed mee for medlinge with that which seemes more properly to belong to their profession; it is odds but they are otherwhile as busie in some employments which would better haue becomed a man of my quallity, then one of their cote; and therefore, let vs excuse & forgiue one another. That which I haue done, when it was my owne; was subiect to any mans censure: but, nowe Authority hath consecrated

consecrated it, and deliuered the same forth for public vſe; yt is noe more myne, but the worke of Authority which they depraue.

Let al my writings priuatly or publikly diſperſed, be examined frō the firſt Epygrā that euer I cōpoſed, vntyll the publiſhing of theſe Hymnes now traduced by my aduerſaries; and if there can be found out one tyme ſauouring of ſuch a mynde, as may giue cauſe to ſuſpect I vndertooke that taſke, without that true Chriſtian ayme which I ought to haue had; or if the performance it ſelfe ſhall make it appeare that I proceeded without due preparation; or if you can haue any probable testimony that throughout the courſe of my lyfe, or by any one ſādalous act, I haue giue that cauſe of offence as may diſparage my ſtudiſ, or trouble their deuotions to whoſe vſe my Hymns are tendered; let thoſe thinges be layde to my charge, vntyll I find meanes to diſprooue or waſh away ſuch imputations. Sure I am, no man can attempt ſuch a worke with a heart more deſireous to be rectified, or more fearefull to offend by a negligent performance; and therefore if I wanted an outward calling thereunto, (which this Reuerent Aſſēbly may ſupply) yet I hope I had that inward calling which is beyond the power of any to conferr.

But, obſerue the mallice of the Stationers; they are not content to ſinother my booke as much as may be, by denying to giue it vtterance according as the King hath commaunded, and as by their trade they ought to doe; or to diſparage it, by ſtriving to make  
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me seeme vnfitting or insufficient for a worke of that nature: but, to countenance their detractions, they pretend, as I sayde before, that the Lo: Archb: with other of your LLos: haue disliked my Hymnes, & that my Lo: of Canterbury would this Parla ment take order to suppress them. I cannot but wonder at the bouldnesse and impudence of these fellowes, that dare publish such improbable vntruthes, to the disparagement of honorable personages. For, many of your Reuerences haue receiued those Hymnes at my hands, and returned me that good respect, which hath been my encouragement; and I cannot thinke, any possessing those reuerent places, would haue so much forgotten humanity as to haue condemned my labors in such fashion as those giue out. It cannot be thought, they censured them vpon the Stationers reports; seeing that were an inexcusable leuity; and if they examined it, methinks my paynes, my pyous intention, and the good vse which may be made of that booke, would haue mooued them to counsell me how to amend that which was found amisse, rather then to disparage my whole work, for a few ouersights.

Can I suppose they who should encourage men in their pyous studies, (and be glad to see that we are able in any measure to exercise our facultyes towardes the setting forth of Gods prayse) would be so harsh, to giue me hard censures for my paynes; because, forsooth, I haue not answered their expectations, in some one triviall poynt? Sure, this were not that tendernesse which might be expected in the Father  
there

thers of the Church; nor do I beleue that any of your LLps: would vse that feuerity towards me; for then, if I had noe better comfortes, then such critiscisme affords, those who wast their tyme altogether in idlenesse, and abuse their facultyes to vaineſt purposes, are in farr better case then I.

Now, that they haue abused my Lo: Grace of Canturburye, by pretending his dislike of my booke, (to the disparagement thereof) I shal make yt very apparant. For, his Grace tooke notice that my booke was perused and allowed by his Maiestie himselfe; and worthily approued his Royall iudgement both in Diuinity and Poetry, the Stationers beeing present: he was informed likewise, concerning euery perticuler circumstance in the Grant, and how it was his Maiesties pleasure my booke should be annexed to the metricall Psalmes; and thereupon both illustrated the reasonablenesse thereof to the sayd stationers, and gaue them and me encouragment to proceed to composition touching the same: moreouer, the Canonical Hymnes haueing beene allowed by the Lo: Bp: of London (& part of them imprinted for an assay) I deliuered to my L: Archbs: own hands a copy of them almost fowre yeare agoe; since when (about two yeares after) they, being imprinted altogether, passed without contradiction, euen to the diuylging of a full impression: and lastly haueing an addition of spirituall Songes, for the obseruable tymes, they came forth altogether, authorised as well by the Kinges perticuler approbation, as by the common allowance appointed



pointed by the State. Yea my Lo: of Canterbury himselfe, receiued one of those bookes from me vpon Michelmas day last, and, giuing me order to alter one word only, hath permitted al the rest to haue free passage without controwle.

Is it likely then, that my Lord will soe iniure the Kinges iudgement and his owne, as to disparage in priuate, what they haue publikely allowed; or secretly combine with the Stationers to oppose the Kinges royall commaund, in that which he himselfe, hath approoued reasonable? Is it likely his Grace would soe dishonour the reuerent Authority of his place, as to make the Stationers or bookebinders his instruments of suppressing my booke, in such a scandalous fashion; consideringe what power hee hath giuen him, to take order and reforme in matters of that nature? or is it likely that his Lp: had soe litle compassion and respect, as not to consider what faultinesse might bee in my Hymnes, or what inconuenience might arise by my Graunt, vntyll I had bestowed (besides my paynes) so much cost in printing them, that he might at one blowe, make frustrate my studies, and quite ouerthrowe my estate both together? Whilst there was hope of a composition betweene me and the stationers, the Priueledg was no Greeuance, neither was there any fault found with my Hymnes; and is it likely that since our disagreement, mallice and detraction should finde out those escapes, which the eye of Authority could not discover? Is it likely my Lo: would be soe partiall as to passe over all my paynes, and vnquestionable

questionable expressions without regard; & finding but one place doubtful, (as easie to bee amended as found fault withall) that he would haue sought to cast away my whole endeouour for that oversight which I was able and ready, with all humnility to reforme? Or is it likly he reputed of so litle cōsequēce, what y King was pleased to peruse & grāt a priueledg for; that neither his priuate deuotion, nor his publike care, would moue him to consider what good or inconuenience might succede vpon the publication thereof, vntill the stationers had for their owne endes awakened him? Or if it were considered; can I thinke he would haue bene silent vntill it might be obiect-  
ed to my publike disgrace?

It cannot be, but that they haue abused my Lds: Grace and diuers other reuerend personages in their reports. For, such vsage of me were not answerable to y reuerēce & pyety of their callings; & if religious endeouours should euer finde such encouragmentes; there were more hope of thrift (to the worldwarde) by makeing Ballades for the company of stationers, then coulde bee by composing of Hymns and spirituall Songes for the honor of God. I hope no man in authority enuies me the honor of my emploinēt; nor grudges mee that poore profite which my labors may honestly bring in. For, though it bee noe meane content to a christian, (whose soule is touched with the vnderstanding of spirituall comfortes) to bee an instrument of Gods glory; yet, that which I haue attempted, maks me in regard of one of you, noe bet-



ter then the meanest seruant attendinge on the outward ceremonies, is in comparison of him, that hath & most holy mysteries of the Church committed to his dispensation. And as for the benefit likely to arise vnto me frō that I haue done; I know not what it may proue hereafter, but hitherto I haue bene acquainted with nothing saue the priuation of it; and haue beene so preposterously rewarded for my best labors, that if all those whoe are thought to censure me, had mett with such discouragements as I haue done; it is ten to one, but some of them now (florishing in eminent places) had fate as lowe as I doe at this day.

But, if it shall please my Lo: of Canterbury: to pardon them for abusing his name in the disparagement of my Hymnes; I shal also forgiue them. For, beeing warrantable in themselves, no mans Authority shalbe able to dishonor them: nor can his eminence excuse them, if they be not iustifyable in their owne nature. I will therefore proceede to answere those two per-  
ticulers, which are principally obiected against my booke of Hymnes, by the Stationers, and their Abett-  
ers.

First; they impudently giue out, that the Song of Solomon is not fit to be expressed in Lyricke verse: and that my expression thereof, is in some places obscēe. Which, as I perswad my selfe, I shalbe able to dis-  
proue; & shew that (vpō due examinatio) & modesty of my Version, with the conueniency of publishing that Song shall appeare so euident, as will make them ashamed of their mallice and ignorance, who oppose

it.

For, whatsoeuer I am in my outward appearance, I neither consulted with flesh and blood nor with myne owne fancy. when I medled with that sacred Mistry: and therefore (seeing there bee those who doe not onely caull against the publication of the Canticles in Lyricke Verse, but vnciuelylly censure also, with what minde I was employed on that subject) I could wish that, before they passe further in their iudgments vpon that booke, or me; they would a little iudge themselues, & impartially examine their owne hearts, whether it be not spleene or enuy which hath moued them, to carp at my labours. If it had not beene soe, I should haue beene tyndely and Christianly admonished, rather then so inhumanly traduced, as I haue been, where I was not to make answere for my selfe: yea, I hauing professed so much willingnesse to harken to instruction, some of them would haue thought me worthy the speaking vnto in a matter of that consequence; and there would haue beene vsed such sweete mildenesse in the reproofe, with such respect of my labor and expences, and such care to haue preserued my credit and Christian patience in the remedy of my ouersight, as would haue witnessed from what good spirit it proceeded. And, thus I shall expect to be dealt withall, if Authority shall please to call into question my Performances.

But, from my Traducers what good vsage can I expect, seeing they haue not spared God, but blasphemously termed the expressions of his holy spirit  
Obscene;



Obscene? For, this some of the most eminent of the stationers haue not blushed in publike to affirme, in the most inmodest tearmes; whereupon many of the inferiours of their fraternity, doe (insleed of vsing my booke to that Christian vse for which it was published) cary the same about them purposely to disparage it. Yea, at their Tauerne tiplings, and in all companies whereinto they can thrust themselues, they seeke occasion to posses their hearers, that my book is vnworthy to be receiued among good people: And the place (which to their vnderstanding is so offensiue) is in the ninth Canticle, where I render, **THE KNITTING OF THE THIGHES**, what the Latyne translates, **IVNCTVRÆ FEMORVM**. and our English Version, **THE IOINTS** of the Thighes.

I beseech you, what Obscenity is in that, more then in the holy Ghosts owne wordes? To the cleane all thinges are cleane. And I protest before God (at whose throne I shal be iudged for it, if I lye) I doe not remēber that I had one immodest thought (so much as cast into me) by means of any expreſſion in that holy Song, during the tyme I was busied thereabout. But, with those cleane thoughtes, I contemplated the louelinesse of Gods workemanshipp, in the scuerall parts of the body; and therewithall, for temperately meditated those passions and passages, which are incident to an honest naturall affection; that, by contemplating those materiall obiectes, I rayſed my vnderstanding to more then vsuall apprehensions of that vnſpeakeable loue, which is between the Diuine and

human nature in generall; and betweene Iesus Christ and my owne soule in perticuler. And, as I have been, more then ordinarily apprehensiuē of the contentments & discontentments incident to a naturall loue, (lymited within the boundes of Chastity) Soe; that heauenly Song, hitherto vndiscreetly neglected (and by the mallice of the Deuill iudged dangerous to be made common) taught me to be much the more affected with those kindneses, & vnkindneses, which I felt betwene God and my selfe. Yea, so was I moued thereby, as it cann neither be exprest by me, nor conceiued by those, who haue irreuerent opinions of the meanes God hath prepared to beget those apprehensions in their soules.

Those that acquire their Diuinity, meerly by reading books, will perswade vs, out of some few weake Authorities, perhapps, that the Song of Solomon is not to be read of yong men; but by those onely, in whom the carnal affections are quit mortified. which (the scope of the holyghost being well considered) is iust as if they should tell vs, Fyre were to be made, rather with Ashes then with wood. But, he that hath gayned his humble knowledge, both by hearing the Church, & obseruing the power which Gods word hath showne vpon him, in his own affections; is perswaded that heauenly Poeme was composed & preferred for the pyous vse of al men; & principally for yong louers, inflamed with a naturall loue: that by their carnall affections they might ascend, & be made capeable of that which is spiritual. So, other Allegories,



ryes, are chiefly intended to stirr vp those whoe are subiect to other Affections. For, litle would it preuaile with an olde man, whose heart is setled vpon riches, and such like, to illustrat the pleasure he might receiue in his communion with God, by setting before him the mutual contentments enterchanged between two affectionat Louers; seeing those passages are vsually derided by the elder sort. And lesse would it moue that yong man who is delighted in beauty, and the perfections of his belooued, to expresse vnto him the spirituall happinesse, by Tytles, Treasures, or the profites and pleasures of a vineyarde; which hee meanelly regards.

I humbly desire your RRces, that my Christian labour in preparing that Song for a more frequent vse, may not be made voyde, or become despised by those who speake euill of that they vnderstand not. The dispisednesse of my person and quallity, may at first appearance, easily drawe a rash censure vpon my actions (before due consideration) as it hath often done: And their opinion who oppose the publication of the Canticles in Lyricke Verse, carryes such a formall shewe of reuerence to that holy Poeme, and hath, at first sight, such a shaddowe of pyous respect (by reason of the spareing vse which the Church hath heretofore seemed to make of those Hymnes) that it may, at a blush, deceiue the vnderstandinges of good and learned men. But if they take leasure to examine the true state of y<sup>e</sup> Question, they wilbe able to satisfy both themselues and others, against that fruitlesse

opinion; which being mayntayned will open passage  
agayn or their heresie, who deny vnto the lay people  
the free vse of holy Scripture.

Those whoc please to obserue with good purpose my generall preface to that Song, and my Argumentes before each perticuler Canto, shall finde how necessary it is to bee presented to an vniuersall consideration; and percciue whether I haue spiritually, or carnally meditated thereon, and whether I haue beene guided by the interpretations of the Catholike Church, or by inyne owne fancy. If I haue any way erred, I am hartily sory for yt, and (humbly desiring pardon) am ready to giue satisfaction, both by publik acknowledgment, of my ouersight, and in takeinge away, or reforming what is amisse. If I haue don wel; God forgiue them whose fleshly vnderstandinges haue abused my good intentions; and I wish them the spirite of true charitye, that they may becommore capeable of that celestially Loue Song. For, the sweete contentmentes which I tasted in contemplateinge the mysteryes therein contayned; were somewhat interrupted, through the care I had of them; whose ignorance, or wilfull blindnesse would deprive both themselves and others of those comfortes. And I pray God those that speake irreuerently of that Song, or hinder the publication thereof (in such wise as may best rouse vp the spiritual affections) may repent themselves thereof, least they come within danger of that curse those are licable vnto, whoe add, or take away from the booke of God. For, though some foolish  
Verse-haters



Verse-haters (who are wise men in their owne opinions) haue vndiscreetly passed their censures against translating the Canonick Hymnes into our English Numbers; I shall bee able not onely to make prooffe, vpon good occasion, that they may be as truely converted into our meeter as into Prose; and that our English measures are capable of expressing them with as much power, and grauity; but to demonstrat also, that Verse was first inuented and vsed altogether in setting forth the prayes of God, and that those things which were originally penned in measured wordes, cannot be so properly, nor so vsefully expressed in Prose, as in our Verse.

It would too much enlarge this hasty discourse if I should deliuer heere all I could inferre to that purpose; or insist vpon all the reasons which I could giue in defence of giuing way to the free vse of the Song of Solomon in our English meeter. But, vnder correction, and submitting my opinions to your better Iudgments, I will in a brieffe, answer some of those reasons which I haue heard brought against the common vse thereof; that it may appeare I am not altogether without consideration, in what I haue done.

The principall causes objected for restrayning of that Song, are three. First, least it should be abused by prophane or indiscreet people; Secondly, because the Iewish Rabbines haue restrayned it from their Laity, as unfit for the vulger; and lastly, by reason the Christian Church (as they thinke) hath neither by command nor by practise, warranted the same.

It is true, that the Canticles, may be, and are often abused, (yea and the rest of the holy scriptures) euen by those who by restrayning them, seeke to preuent their abuse, as well as by others. But God forbid, that such as would rightly apply them, should be deprived of their most comfortable vse, because sensuall men will turne that grace of God into wantonnesse. By that rule, the vse of most thinges should be taken away: for, many men abuse their liberty in that which is most lawfull: yea, the whole booke of holy scriptures should be sealed vp, because many haue heretically applyed them; seeing the same may be alleadged for denyinge the vse of both Testamentes, which is obiected for restrayning the Canticles.

The word of God looseth no worth, by any mans abusing of it; but he that abuseth the same, harmeth himselfe onely, and them whose owne corruptions haue made that the sauour of death vnto the, which is lyfe in it owne nature: and whose power, if it bee hidden, is hidden to those onely that perish. Seeing we permitt the rest of Gods booke to be read of all without exception, and euen this songe in the Prose; why should it be more offense in the meeter? since Diuinity and the prayes of God, may be prooued (as I haue sayd before) to be the most auncient and most proper subiects of Verse. If I haue not exprest the meaning of the Originall soe truely, or soe grauely, as the prose hath don; let it be declared in what pertituler, and I cann amend the ouersight, as easily as it may be found. For, whatsoeuer sence is giuen mee in  
 prose,



prose, I can as fully and as playnely expresse, againe in measured words. Yea, I doubt not, but I shall be able to iustifie that my Metricall Version of the Canticles, is as proper, as modest, and as perspicuous as most prose Translations; and that those who accuse it of Obscenity (haueing vncleane thoughtes themselves) doe rather accuse God then me, and blasphemously disparage the wisdome of the holy ghost. But, noe wonder: to the fylthy all thinges are filthy; euen the purity of God seemes vncleannes to them; and their preposterous discretion is ashamed of his prudence.

But, some obiekt it is vnfitting that Mystery should be exposed to the viewe and perusall of children; and I say also that it is as vnseemely the childrens bread should be deuoured of doggs, or that pearles should be cast before swine. Neueithelisse these thinges do often fall out soe, without remedy: and pittie it were that bread should be kept altogether from the children, because they somtyme spoyle or play childishly with that, which shoulde feede and norrish them. The story of y<sup>e</sup> incest of that Lot, of Thamer, & diuers other passages in holy scripture, are more subiect to abuse then the Canticles; yet children are permitted to reade them, because we knowe not by what warrant wee may diuide them from the booke of God. The best course therefore, is to instruct them with what mynde to peruse them, or to prefixe such warnings before those places, as I set before my Versio<sup>n</sup> of Solomons song. For, there I haue adiured al Readers, vnder payne of Gods heauy indignation, to be wary  
with

with what mind and to what end, they shall make vse of those excellent Hymns: which I am perswaded, will be a meanes to make them lesse abused hereafter. The truth is, they cannot be more prophaned by children, then the whole Booke of God is by those that peruse it negligently; nor soe much as the most easie and most vsfull passages thereof, are, by those presumptuous Libertynes, and scoffing Atheists, who make application of them accordinge to their owne humors. For, though an ignorant simplicity, makes children sometime misundersstand such thinges as they read, or fruitlessly passe them ouer, yet they doe not wilfully peruert them to wicked purposes; And therefore, God doth many times giue such a blessing euen to that which in their childhood they perused without vnderstanding, as that many tymes it is a meanes of bringing it the better into memory (to their great profit and comfort) in riper yeares.

No holy scripture, or canon of our Church, hath commaunded the keepeing of this, or that parte of Gods Booke, from publike vse: and therefore why should any disallowe free passage to those Hymnes in their proper kinde? seeing noe man knoweth by what portion of his worde, the Diuine prouidence shall please to call his children vnto a true vnderstanding of their duties? who can tell, but that which is restrayned, may be with held from such as would receiue needefull comfortes thereby, as well as from those whoe will abuse it? Oncetime or another, wee may be enlightened by what is for a season obscure  
vnto



vnto vs; and that sentence which was an occasion of stumbling, may be a meanes of rising againe to more strength being better vnderstood. Yea, (I perswade my selfe) it is lesse inconuenient, that a thousand carnal men should add to their confusion by the abuse of Gods grace, then that one of his children should want any comfort offered in his word.

Much more might be said to this purpose; euen so much, that (if the likelyhood of truth deceiue not) it would make euery good christian fearefull to oppose the commendable vse of any part of Gods word vpon those weake foundations which fleshlie policy hath laide: but this I hope will suffice in this place. And, as for those exceptions made against the kinde of Measure which I haue vsed, and some perticuler expressions; I perceiue they haue beene flirited out, either in mallice to mee, or vpon a superficiall viewe, without considering the circumstances, the proprieties of the Languages, Metaphors, or Allegories; and therefore I regard them not: Partlie seeing my Version hath had the approbation of better Iudgementes; and partlie, because I knowe it ordinarie among such as those, to cauell at our most approoued Translations.

Whereas some alleage that the Iewes permitted not the Song of Solomon to be read of the Vulger; what is that to vs? They being heritikes we ought not to be ledd by their example. They were diuided among themselves, concerning that Song; some receiuing it among the bookes called Hagiographa, and some reiecting it. And it may be, those whoe recon-  
ned

ned it among the holy writings; restrayned the common vse thereof by reason of that scandall, those had giuen, who (accountinge it a prophane writinge) had foolishly applyed the same, to Solomon and Kinge Pharaohs daughter: Or else, because the depth of the Mystery made them vnable to accomodate it to the common capacity. Or it may be (which is most probable) they were moued to restrayne it throughe the mallice of the deuill; that after tymes following their example, the most excellent Mystery therin couched, might be the more obscured from vs of later Tymes, vnto whom the reuelation of it would much plainer appeare.

And, their negatiue is hard (if not impossible) to be prooued, who deny that Song to haue at any time bene vsed by the christian Congregation in the primitive ages. For, they practised the singing of Psalmes, and Hymnes, and spirituall Songes; and were at leste counselled (if not commanded) by Saint Paul thereto. Coll: 3. Why therefore, may we not thinke, that Solomons song was one of those which the church then sung, seeing the holy ghost hath entituled it **THE SONG OF SONGS**? If it were then sung, it is likely they sung it in those languages which were vnderstood. For, Saint Paul would sing, not with the spirit only, but with the vnderstanding also. And if yt may bee sung by the congregation, in the vulger tongue, why not in Verse, the proper language of **SONG** (and the most moouinge way of expression)?

But



But, what necessity is there of examples; seeing in lawfull thinges, we may make presidentes, when we please, with good commendations? By what pulike example did we sing Dauids Psalms in English meter, before the Raigne of King Edward the sixth? Or by what commaund of the Church do we sing them as they are nowe in vse? Verily, by none: but tyme and christian deuotion hauing first brought forth that practise (by the prouidence of God) and custome ripening it; long tolleratiō hath, in a manner, fully authorized the same. And, if our metricall translation of the Psalmes were rectified, and purged from those imperfections and escapes, which the first translators (worthy to be christianly excused) vnwillingly committed in that infancy of Reformation: There was neuer any one accidentall thing in the outward worshipec of God, more helpfull to deuotion (or more powerfully stirring up the affections towardes settinge forth his prayse) then the singinge of Psalmes, Hymnes, and spirituall songes, in such manner as the reformed Churches now vse yt.

I cannot belecue therefore, but that the singing both of Dauids Psalms and of the song of Solomon was practised in all ages of the Church since Christ, as freely and as frequently, as the strictnes and blindness of the tymes would permyt; though not with soe full and in soe publike a Quire as at this present. But, what if the Canticles had not beene ordinarily sung in former tymes? can that prooue the vulger vse of them to be now vnlawfull or inconvenient, more then

then the vse of y<sup>e</sup> rest of holy scripture in our mother tongue, is proued inconuenient, because the blindnes of passed ages causeleslye restrayned it? May wee not iudge, it was rather through ignorance, and because they had them not prepared to be sung, as now they are? Or might it not be because the tyme was not then come in which a more publike vse thereof would be most necessary? For, the state of the mysticall body of Iesus Christ (from the creation to the last Iudgment) being expressed Allegoricallly in that song, with the seuerall appearances it had, and shall haue in the seuerall peryods of tyme, together with those admyrable loue-passages enterchanged betweene the diuine and human nature; we doubtles, whoc liue in the last Age of the world, (and hauing seene by long experience, and successe of thinges, much more of that prophetical song fulfilled, then those who went before vs) may without disparagement to their knowledges, vnridde some darke Ænigmas, heretofore not vnderstood. And the consumation of the L A M B E S marriage being neere at hand, may the more properly, sing that Mariage song of his, to the glory of his name, and our owne spirituall comforts.

To that end I fitted the same vnto our English Lyre, in measures becomining the nature of the subiect, in a playne and vnaffected Phrase: and (if those whoc vnderstand both the scripture Dialect, and the language of an English Muse may be my censurers) in words agreeable to y<sup>e</sup> meāing of y<sup>e</sup> holy Text.



Yea, I haue so well as I was able (in so fewe lynes) opened also according to the Doctrine of the Cathollicke Church, the Allegory of euery perticuler Canticle, that God might be the more glorified, and the vnlearned both delighted and profited, in the repetition of those Hymns. And thus much I haue deliuered concerning what hath bene obiected touching the song of Solomon; not presuming to leade your opinions towards myne owne endes; but to declare with what know edge and conscience I haue proceeded therein. And as this testifies I had some vnderstanding of that I went about; so to giue testimony also, how farr I am from being wilfull, in my owne opinions, I doe in all humility submit my selfe to be rectified by your RRces, in whatsoeuer I haue done or spoken: which (though offence had beene giuen; will, I hope, make me somewhat more excusable, then my aduersaries pretend. Howsoeuer; I cannot dispayre. For yf those ouersightes which I haue vnwillingly committed in that performance, doe bring on me those outward troubles which shall frustrate some of my temporall hopes; yet I am confident, that those christian affections which Gods mercy hath made acceptable in me, shall produce those inward comfortes which will vphould my faith, tyll my contentments are made perfect: and therefore his will be done.

I come now to speake of that imputatiō by which the stationers and their Abettors haue don my book and me the greatest iniury: and that is in pretending my Hyinnes for the Obseruable tymes, to be further-

ance<sup>s</sup>

ances to Popery and superstition. When they cannot bring men to dislyke me and that labor of myne, by disparaging the vsefullnesse thereof; they object against the manner or method: when that wil not serue turne, they except against my calling: when that wil not preuaile, they impudently accuse it of obscenity: when that effects not their purpose, they gyue out that it is inclyning to Popery: & when none of these courses will aduantage them, they rayle, and send him that enquires for the booke, to goe and seeke yt where he cann. But, the best of their stratagems hath beene by accusing yt of fauouring superstition. For, it hath not onely made many hundreds (whoe knowe not yet what the Booke treates of) to forbear the buyeng and perusing of it; but hath giuen them occasion also, to passe their censures on me in so vnchristian a manner, as if I were an Apostate that had fallen from my Religyon; or sought the subuersion of yt, for my outward profitt. Wheresoeuer I come, one gyddy brayne or another, offers to fall into disputation with me about my Hymnes. Yea; Brockers, and Costermongers, and Tapsters, and Pedlers, and Sempsters, and Fydlers, and Feltmakers, and all the Brotherhooles of Amsterdam, haue scoffingly passed sentence vpon me in their conuenticles, at taphouses and Tauernes. So that, instead of diuylging my booke that (according to the Kings intēt) yt might further & reverence & prāctise of deuotion, and confirme in his Maiestyes subiectes, obedience to the pyous discipline of our Church; some of the stationers haue by traducing



traducing it, given ignorant people occasion to speake the more in contempt of those Ordinances which they ought reuerently to obey.

If these presumptions shall be suffered without rebuke, neither the Authority of the Church or State will shortly take place, but that onely vvhich makes for the profitt or humot of the Stationers: For, some of them dare already tell me to my face, that if the King had not peremptorely commaded the addition of my Hymns to the metricall Psalm-booke, they would haue the sooner anexed the; but by compulsion they will not. And for that cause, one of them (as hee himselse affirmed) hath sold of those bookes, 500 lesse then hee might haue done, in one quarter of a year. What is this but to professe wilfull disobedience in contempt of his Majestie & his pious Iniunctiō? as if he had not powre to command the publication of a few leaues to the glory of God, without crauing their fauors?

For, though it might be objected that I petitioned the sayd Hymnes might be added to the metricall Psalmes out of a priuate respect, as doubting or foreseeing that the Stationers and others vvhould seeke the suppressing of them, if they vv ere not compounded withall to their owne liking. Yet the Kings Maiesty had no such ende; but inioyned the same meere ly to this christian purpose, that those Hymnes might be the more conueniently dispersed throughout his Dominions, for the edifying and instructing of his Loyall subiectes:

E

perswading

perswading himselfe, that those who haue enioyed so many greate Priuiledges by his gracions fauour, would neuer haue opposed that authority by which they subsist, and by vertue wherof they receiue benefit of such Grants as are both of the same & of a higher nature: especially seeing it is probable that none of his louing subjectes, worthy the name of a Christiā, would haue grudged to enlarge his booke the quantity of a fewe leaues (at the ordinary rate) to so pious an ende as those Hymnes tend vnto; considering how many poundes are yearly consumed in triuiall Pamphlets and other wayne expences

But why should I onely, complayne against the Stationers, & the inciuillity of those whom they haue stirred vp to clamor against the Hymnes for the solempne Dayes, as if I alone suffered in this uproare? Do not your R Rces perceauce, that the kings Iudgement & Authority suffers by it? Nay perceauce you not, that while they seeme to aime at me they strike at you, and seeke to ouerthrow or disparage the allowed Discipline of our Church? Verily, that is the white which they seeme to shoote at. And there is not one of them, but if he dare stand to his Objections before this reuerend Assembly, I dare vndertake to prooue him to be little better then a Schismaticke in his opinions, & an enimie to the governmēt established in the Church of England. If vpon the review of my Hymnes there may be found either in them, or in their Prefaces, any thing repugnant



pugnant to the Catholike Verity, or the allowed Discipline, I will recant it, make publike acknowledgment of my error, and vndergoe what punishment shalbe thought deserued. For I had rather be irrecoverably vndon both in my credit & estate, then to be an occasion of preiudice, or scandall to the Church of God. Nay let all my labors be made frustrate and my person be deliuered ouer to be subject to the tyranny of the Stationers, if my Hymnes doe not euidently appeare, vpon serious viewe, to be instrumēt of Gods glory; helpfull to deuotion; tending to Christian Conformity, and likely to be a meanes of deliuering our Solemnities from being so much traduced and misvnderstood, for reliques of Popery, as heretofore.

I am thus confident thereof, by reason of that blessing which God hath already giuen: For, notwithstanding that great opposition of the Stationers hitherto made, and those vilde imputations which they haue layd on my Booke, Many haue confessed vnto me that my Hymnes for the Obseruable Tymes and their Prefaces, haue made them more reverently affected towards that Discipline then formerly they were; And haue professed, that yt shall for euer hereafter, teach them to be more conscionable in condemning and sleighting the obseruatiō of that which is established in our Church: Yea, some Divines haue modestly acknowledged, that they did not so well consider the piety and vſefulnes of those observa-

tions as they haue since done.

If I were so greedy of temporall aduantages as the Stationers iudge me; or yf I had meereley projected my own profit in the course of my studies, without making conscience of Religion : I haue had many, more easy and more thriving waies, offered me then the world is a ware of; and needed not to haue exprest my selfe in such manner as I haue done in my Hymnes (which I was certaine, before I published them would neuer purchase me good opinion from Papist or Schismaticke: ) For (beside other waies of these times which I haue despised) I haue been offered a larger yearly stipend, and more respectiue entertaynments, to employ my selfe in setting forth hereticall fancies, then I haue yet probabilitie to hope for, by professing the Trueth. Yea, I haue been wooed to the professiō of their wilde & ill grounded opinions, by the Sectaries of so many seuerall separatiōs, that had I listed (or rather, yf God had not been the more mercifull vnto me) I might haue been Lieutenant, if not Captaine, of some new Band of such Volunteers, long ere this tyme.

But I thanke God, neyther the swelling impostumations of vaine glory, nor the yrchings of singularity; nor the ticklings of selfe loue, nor the convulsions of Enuy, nor the inflamations of Revenge, nor the hunger and thirst of Gold, were euer yet so preuayling ouer me, as to mooue me to the prosecution of any thinge against my conscience



scienc; especially, if yt seemed any vway repugnant to Religiō, or the authority of the Church. Nay, those things which I might iustly and lawfully haue done to my great advantage, and without reproofe, I haue voluntarily forborne (euen almost to the ruine of my estate) for no other end; but because I feared least the malice of my Adversaries should misinterpret my dooings, eyther to the scandall of Authority, to the offence of ignorant people, or to the troubling of their deuotions, vyho are ignorant of the reasonablenesse, and true purpose of my actions.

I therefore beseech your Reuerences, that my Hymnes for the Observable times may be re-examined whether they be not in euery circumstance agreeable to the holy Scriptures and discipline of our Church: And if there be any passage or expression found among them, scandalously faulty, let it not onely be corrected according to the Truth: but let me be commanded also, to make publike acknowledgement of my ouersights: And if Authority thinke it expedient, vndergoe some penalty for my default. But if on the contrary (as I hope it will evidently appeare) those Hymnes and their Prefaces shall be approoued much tending to the edification of the people, and helpfull to encrease true deuotion and Christian obedience, by explaining the pious and commendable vse of those Ecclesiasticall constitutions, which many people haue ignorantly judged vnprofitable,

If they shall be found consonant to the Diuine word and conformable to the Cannons and Ordinances of our Church : If they haue been lawfully allowed of by those in Authority , and may appeare to aduance the practise of Piety to Gods honour, and to maintaine those Rites only, which were agreed vpon, and establiſhed by our Parliaments, Prouinciall Synodes, Nationall Counſels, and the Authority of the State And yf, moreouer, those who ſcandalize & oppose the ſayd Hymns, may be probably ſuſpected (yf not prooued) to haue eyther priuate malice and deſignes in their oppoſition , or to be ſome of those who are troubleſome and ill affected to the gouernement of our Church: Theſe let their vnchristian behauiours towards Authority , and their vnciuell dealing with me, be accordingly conſidered on.

If those Obſeruations which our Church commandeth were as vnprofitable or ſuperſtitious, as ſome of that ignorant Rable ſeeme to conceaue; Yet I hauing followed the ſteps of Authority, & prepared meanes to make those Obſeruations the more edifying for the common people , methinks I might hope for better things, then to be abuſed for my labour and expenſes. But ſeeing the Church hath by those obſeruations, wiſely and piously, ſo diſtributed the commemoration of the principall myſteries of Religion , that they may be once throughout euery yeare preſented to publike conſideration; ſince the temporall bleſſings of euery  
season



season are thereby the better & the oftner tendred to our thankfull Remembrances, as well as those eternall Priueledges which we receaue by the Incarnation, Natiuitie, Passion, Resurrection, and Ascension of our blessed Redeemer, and the perticular misteries of his holy, Saintes and Angells: And since I haue by Gods assistance found out, & by Authoritie divulged those helpes vvhetherby the Churches pious intent in those Ordinances, may be the more vulgerly vnderstood & practised, both to her honour and the glory of God; vvhy should not I be defended, against the malicious & irreligious combinations and practises of my Aduersaris? Nay, vvhy am I rather giuen vp into their powre, to be traduced & abused for that, which in the opinion of all good men, ought to haue procured me more esteeme?

So farr am I from insinuating any popish Superstitiō among the people, that I haue viadicated all our Solemnities from those imputatiōs which ignorant men haue that way, cast vpon them; by setting downe their primatiue vse, freed frō the Corruption of the later Ages: and in such manner as they are obserued by the Church of England, vvho imposeth them, not as essentially pertaining to Religion, but as accidentally helpfull toward the performance of those exercises which are necessary to saluation. For, vvho soeuer can propose to himselfe any other warrantable meanes, which in his iudgement may be more profitable to his

particuler disposition, to stir him vp, and continue him in the practise of his Christian duties: He may (as I beleue) freely make vse of them, and with good commendation; provided, he neither tye the Generality to his private Rules, nor presumptuously neglect or contemne the allowed Church discipline, to the dishonor of Authority, and the offence of his vveake Brethren. Because (in my vnderstanding) humane Traditions & observations discreetly established in the Church, do (in our highway to Heaven) resemble those markes which charitable and skilfull Seamen haue anciently sett vp to discover dangerous passages, and a safe Channell to vnskilfull Mariners. If any man suppose himselfe so good a Pilot, that by his industry and continuall sounding, he can bring his Barke to a safe Roade, without heeding the common observations: Or yf his Vessell dravv so little water that by sayling over those Barrs (vpon which others most commonly strike) he can finde a neerer course into the Harbour; hee may steere by his owne Compasse. But, if he shall therevpo deface those auncient Beacons, which meaner Artsmen haue neede of, or seeke to make contemptible those helpes which he himselfe was (yt may be) directed and preserued by in his tymes of lesse experience, vvee may justly taxe him of sacriledge and impiety.

And the same taxation are they worthy of, who in their pilgrimage to the spirituall Canaan dispise  
and



and seeke to abolish those generall furtherances, which their vviser Forefathers had prouided, because they haue in their owne imagination) found out some discipline fitter for their particuler inclinations. Let them vse vvhath Christian aduantage they can in their priuate practise of pietie; but let them not measure the Church by their cubite, nor judge the profitableness of her Discipline by the abuses or misinterpretatiōs of ignorant Detractors. For, if those who fancie most perfection in their priuate rule of life, had at first wanted those helpees, remembrances, and publique meanes of instructiō, which were tendred them by the Church; they had eyther wandred, perhaps, after vncertaine pathes, or neglected to proceed at all in their Spirituall Iourney.

Our holy Mother the Church, hath many Children of diuers tempers and constitutions, and as the Maister of a great Feast prouideth so, that euerie Guest may finde some what to agree with his appetite; So Gods Church hath establiished such discipline for her childrē, that euery one may finde that which accordes vvith their capacities and inclinations. As, therefore, it were madnesse, for a Guest to rayle at his friēds Bāquet, because he saw there many moe vareries thē he listd to feed on; or some wholesome meates, which his stomack loathed through his owne default: And as it were barbarous inhumanity in him that had learned the way through an obscure Desert, by heapes of stone  
raised

raised by his Predecessours , to pull downe those marks because he imagins that he hath found a passage without them. So, it is monstrous impiety in them who seeke either to take away or make contemptible, those Chaistian helpes whereby others may be assisted, & by which they themselves were at first initiated; because forsooth they finde a distast through their owne distemper, or a possibillity of doing well without them, through their owne overweening cōceit: And it is the greate mercy of God, if their presumption carry them not into the gyddy and vncertayne pathes of perdition.

I wish hartily that those weake members of our Church, who are ignorantly offended at her Disciplines (because they knowe not the Christian vse of them) would with more sincerity , take those things into their consideration, & weigh how farr our Solemnities are from that superstitiō wherof their blinde guides accuse them; how differēt from popish Obseruations , & how greate an offence it is to scandalize that Authority whereunto they ought to be obediēt in euery thing, not repugning the sacred word. And if they be not hardned in their malice) I would those Stationers also, who by falsely accusing my Hymnes of blasphemy and superstition (haue drawne many of that censorious generation, to help them clamor against what they haue not yet perused) would make more consciēce of their actions, & not worke vpon the credulity of their customers, to the generall disparagmēt of  
that



that booke vvhich they ought rather to haue aduanced.

But I feare I vvith an impossibility on the Stationers behalfe. For, they haue so long, & so vnciuely, resisted those Himnes vvhich haue been published for helpes to deuotion; that it may be doubted they will be now ashamed to speake well of them, how profitable soeuer they be approued: Nor will yt be much materiall (I thinke) ere long, whether those who haue been my Detractors, praise or discommend. For, I am persvaded they will make their dispositions so well knowne after a while, that no man of vnderstanding wil regard vvhath they speake.

As yet, their true qualitey is not fully discovered; & therefore yf any should happen to ouer-heare them at their Goose-nest behind Saint Nicholas Shambles; Or vvhen a knot of them hath gotten a Cuntrey-Chapman, Citty-Customer, or nevv flovve Academick, to some Drincking-schoole, vvithin the compasse of their verge; yt vvould de-ceaue a common iudgement to obserue vvhath grauitey, zeale, and learning, some of them vvill consume in rayling vpon my Hymnes. One, as if he had been Register, or Libervary-keeper to all the primitive Churches, vndertakes to tell his Auditory, that no such thing had been published in the first 300. yeares after Christ: As if that had bene to any purpose. A second, out of his deepe vnderstanding in such language, dares pronounce some

of

of my expressions obſceane. A third, by conuerſing with the Titles of Bookes only (for their inſides he vvas neuer acquainted vwithall) is become ſo learned that he ſyndes himſelfe impudent enough to accuſe me of blaſphemy. A fourth (juſtly ſuſpecting that his owne opinion will add no credit to his fooliſh inuectiues) belyes ſome Reuerend customer of his, or brings the Authority of ſome of thoſe Worſhipfull cenſurers, vwho vpon the Stationers bare credite, vſe to condemne Bookes before they reade them. Yea, ſo ſhamefully will ſome of them aver & object, whatſoeuer they can imagine vwill diſparage my Labour; and vwith ſuch counterſeite ſhewes of pittying me, and making a Religions conſcience of their words, that ſuch as know neyther of vs, vvould thinke them the very quinteſſence of Sincerity, and me ſome irreligious Scribler, vwho cared not vvhat I publiſhed for mine ovvne aduantage.

But, that whereby they hope to work me fartheſt out of good opinion, is my Hymne for Saine Georges day. Yea, the bare objecting of that, hath made many ( who paſſe for wiſer men then they prooue) to condemne the ſame before tryall. And (as if that Hymne could haue beene to no purpoſe but to mainetaine a Popiſh and ſuperſtitious obſervation) they raſhly make yt an occaſion of miſcoſtering all the reſt; and ſo malitiouſly vilify my honoring the ſolēnity of that day with a Hymne, as yf they had been of that Dragons confederacie,  
for



for whose ouerthrow yt praiseth God.

I knowv no cause there is giuen of such dislike. For, I haue ascribed no Diuine honor to any creature in that Hymne, nor appropriated it to that Martyr ignorātly reputed the tutelary saint of this Kingdome, and by some heretofore superstitiously inuoked in warlike incounters; Nor haue I sorted the Festiuall of Saint George among the solemnities appointed by the Church, but mentioned the same as an Obseruatiō set apart by the State onely; as are the first dayes of Kings raignes. And though my Hymne prepared for that Solemnitey, is numbred among the Hymnes of the congregation, because it is composed as personating many: Neuerthelesse, even that & all the rest, were by me intended for paterns to assist or direct priuate deuotiōs, rather then to be imposed for sett formes which I thought worthy to be vsed in our publike Assemblies.

Were the obseruation of Saint Georges feast, as popish an limpertinēt, as some of my traducers ignorantly and irreuerently conceiue: yet since I neither inuented it nor haue power to abolish the same, why should I be blamed, for shewing vvith what meditations it may be the more appleyd to Gods glory, and redound to the greater honor and edification of those vvho are attendants on that solemnity? Seeing that place of Saint Paul which counselleth that vve should direct all our Actions to the glory of God, may be my warrant for so doing,

ing, without wresting the meaning of the Text.

For, that Hymne together (with a Preface shewing the true vse thereof, & whome we vnderstood by Saint George) I inserted among the rest, for those purposes. First, to giue men occasion of spirituall meditations in their ciuill Tryumphs, & to remēber thē to honor God in those Solemnities, wherein he hath honored thē, with place & Title aboue others. Secōdly, that the order of Saint George, being one of the most honorable orders of christiā knighthood throughout the world; Instituted to the prayse of God, & (as I take it) our highest Title of honour, might haue more high esteeme then among some it findeth. And lastly, that such whoe are apte to misdeeme of those thinges whose Reasons and true purposes they know not, might be more sparing in their censures, and not conceiue (as many ignorantly doe) that our State acknowledgeth any other Patron, then that champion of the holy catholike church, by whome the great Dragon and his Angels were ouercome.

Euē those were my christian intentions in publishing that Hymne amōg the rest; which I offer to be censured by your RRces, whether there be iust occasion of scandall giuen thereby to others, or of any such reproofes as my Traducers haue bestowed on me. If it be so, let that Hymne be diuorced from the rest in all future impressions. But yf it be otherwise, and that in your opinions it tēdeth rather to Gods glory, and the honour of the State,



State; I doubt not but God and that Noble order, (of whose Solemnities I haue declared the right vse) will deliuer me from that many-headed monster, which hath Dragon like persecuted the honorer and interpreter of their mistery.

But, Saint George being receaued for a Martyr, and the order called after that Name, being at first founded vpon a very meane occasion; some are of opinion that there was neyther any such Allegory vnderstood, or to be vnderstood, in the story of Saint George, as I haue affirmed, nor any thing directly intended to the glory of God in the solemnization of that day: And vpon this false ground, they improperley conclude, that I haue neyther warrant for shadding the true Champion of the Church vnder that Name, nor ground for applying that solemnity to so Christian a purpose.

That there was George a Martyr wee may beleeue, but that euer he slewe a Dragon & delivered a Lady (as the vulger story of saint George relates the same) there is noe probable testimonie: Therefore yt hath bene generally vnderstood as an Allegoricall expression of the churches deliuerance from the powre of Sathan. And that the Title of saint George may bee allegorically imposed vpon our spirituall Patron without iust exception, I haue declared in my preface before the Hymne of saint George his Day, by an argument drawne from the greater. For, the Father being by the Evangelist called

called *ὑποτακτός*, that person, doubtles, vvhō is inferior touching the māhood may in some respects, be called by the same Name without irreuerence. Or if this be not sufficient, it may be inferred also by an argument from the lesse. For, if Iesus Christ be termed a Lambe, a Lyō, or by the Names of creatures inferior to those, as a Doue, a Way, a Vine, &c, sure vve may then, vwithout exception, entitle him *τῆς φύσεως*, and giue him such attributes or appellations, as are proper to creatures of a higher nature; if they may with any warrant of the holy Text, serue to expresse him the better to our apprehensions.

Soe ignorantly deuoute were those tymes in which the Order of Saint George vvas first instituted, that it may be some mistook our Patrō. Yet none can peremptorily affirm that it was any created Saint whom our Forefathers first chose to bee the Gardian of this Kingdome, & honored by the Name of Saint George, much lesse can they affirme that it vvas George the Martyr. For, if they had aymed at a creature for their Patron, it is likely they would haue chosen one of the blessed Patriarcks or Apostles, as Scotland, Spaine, & other Nations did; or one of their owne contry Saints, as in Ireland and France; and not haue committed themselves to a stranger-saint who, perhaps, neuer heard of this Realme; and of whose being, or holynesse they haue no certainty. Otherwise they were either much distressed for a Sainte, or very indifferent to  
whose



whose patronage they committed themselves.

Our predicessors desiring a tutelary Saint for this kingdome, according to the superstition of their neighboring Cuntries (as the Children of Israel longed for a King after the manner of other Nations) It may be, that it pleased God, (prouiding better then they themselves desired) to mooue them to make choyce of a Name, long since attributed to God himselfe; which being considered according to that allegoricall story aunciently ascribed therevnto (& vsually interpreted to meane the Champion of the Church) could not certainly be applyed to the person of any inferior Saint. And so, they honored in their solemnity the true Deitie, though it were, perhaps, (till the light of the gospell began to shine clearer) as ignorantly as the Athenians did, when they sacrificized therevnto, vpon that Alter which they inscribed, **TO THE VNKNOWNE GOD**. For the vulger history of Saint George, is in the litterall sence so improbable, so hyperboicall, & so voyd of testimony: And in the Allegoricall sence so proper; so aunciently received, So aluding to the Victory of Saint Michael; & that name of George, aunciently made the patron of soe many Christian Cuntries, & Honorable Orders of kingthood, that I am perswaded it signified no lesse person then he that is said to make warr with the Dragon in the Revelation of Saint Iohn. But (whomsoever former  
F Ages

Ages vnderstood by S<sup>t</sup>. George ) the Soueraignes of that Order who were since the Reformation of Religeon (& who by the lawes of that fellowship are to resolve all doubtfull questions concerning their Order) haue long since (as I am informed) declared that by Saint George they vnderstand no other Patron then he to whose praise I haue directed my Hymne.

Yet some will not allow the Solēnities of that day to be esteemed so reverend, nor the Order of S<sup>t</sup>. George to be so Christian an Institution as I account it, by reason of that occasion wherevpo it is said to haue bene first inuēted. As if the almighty prouidēce did neuer turne mens vaine purposes, to become beyond their ovne meaning the occasion of that which is of great cōsequence. Yes verely. When Pharohs daughter vvent to fetch but an idle vvalke, shee brought home Moses the Deliverer of his Brethren: vwhen Saul went to seeke Asles, he found a Kingdome; & whē Agrippa heard S<sup>t</sup>. Paul out of curiosity only, he vvas made almost a Christian. So, the first founder of that Honorable Order, did intend a vvhile (it may be) to erect some Title of honor sutable to his first apprehension. But considering better thereupon, & aduising vvith his graue Counsell howv to establissh that vvwhich might redound most to his honor; he raised his purposes farr aboue the first designe, & instituted a new Brotherhood of Christiā Knights; which he & his Nobles entred into, & recōmeded to posterity, to be professed & cōtinued to the  
praise



praise of God almighty; the honor of the holy Church militāt; & the encrease & confirmatiō of brotherly loue amōg his Peeres: As their Records (& the Divine exercises vsed in the Church belonging to their order) do apparantly shew. Yea, they voluntarily oblige themselues to the obseruation of so many pious Ordinances & Resolutions (vvhich are the conditions of their Order) that it testifies much piety in the first Founders, occasioneth much vertuous emulatiō in the princely Brotherhood, & is for these Reasons become so renowned, that it hath bene desired & receaued, by the greatest Kings & Princes of Christēdome, as one of the most Christean, & most honorable Orders of Kingthood in the vworld.

And to shew that those things which are worthy on thēselues are not thought any whitt disparaged among wisemen (because they haue sprung from meane occasion) the Soueraigne & fellowshipp of this excellēt Brotherhood (knowing it no shame to retaine the remebrāce of that which first occasioned this institution) haue called themselues Knights of S. Georg & of the Garter. Yet as if they foresaw alsoe, that some foolish or malicious detractors would from thence take aduātage, to endeauor how they might disparage, their honorable Fraternitey, they haue for their Impreza these words imbroydered vpon a litle Belt or Garter; **HONI SOIT QUI MALY PENSE**, which they weare as in reproofe & contempt, of all euill & sinister imaginations.

I am sorry there should haue bene any necessity of speaking thus much, in defence of that which is so apparantly commendable; but, since the malice & ignorance of some hath given the occasion, I hope, neither the Kings Majestie the Soueraigne of that most Honorable Order here mentioned, nor any member thereof will take it amisse, that out of my zeal to their honor I haue spoken according to my simple vnderstanding in a matter of such consequence. For, while it is permitted, that diuine Mysteryes & those things which concerne euen to the honor of God Almighty, may be defended by the meanest of his servants, when his aduersaries haue made them disputable; I trust it shalbe excusable for me, to exprese my good opinion of this Mystery of State (which by some is not so rightly conceaued of as in my Iudgmēt it ought to be) especially seeing we haue had oftē experience that truth & honorable Actions, become the more confirmed & the more glorious, by being drawne into question.

I haue now deliueered vnto your RRces the reason of those things for which I & my Booke of Hymnes haue bene abused & miscensured by the Stationers, & their Confederates; humbly desiring your Fatherhoods, that if you perceauē any good in what I haue said or done, or any hope of makeing me such a one as I desire to approoue my selfe, that you would be pleased to giue your approbation to that which is well; & instruct me  
wherein



wherein I might be made better. If not for my sake, yet for that truthes sake which you your selues professe, & for the honor of that devotion which (for ought you knowe) I haue truly sought to aduance let not faulse imputations or the scandalls of the malicious (which euen the best men were euer subject vnto) prejudice that among you, which I haue offred vp vnto God; or loose me any of your good opincons, vntill you shall see more apparant cause to condemne me. For, since God hath bene so mercifull vnto me, to couer all my transgressions in such manner that none cann iustly accuse me of any scandalous matter, in all my life tyme why should men be so cruell, as to seeke my disparagment by my best endeavor?

Let not my youth (or the want of that calling which I dare not vsurpe) make me or my labors the more contemptable to your Wisdomes; nor let the vniust Rumors which the Deceaver hath provoked my traducers to divulge, make those meditations seeme vnhalloved, which I haue prepared for the honor of God. For, if the Devil had not perceaued them somewhat tending to the Almightyes praise, doubtles, he & his Instruments would haue suffred them to passe as quietly, as those vaine inventions do, which he inspires: & yt would haue bene no more disparagment to me, to haue bene thought subject to some imperfections, then it is to other men; nor had my Life, my lincs, my habit, my vvords, & my very thoughts

bene pried into & censured , as they haue bene :  
Which (liuing were I doe , so much knowne as I  
am , and the vworld being so malitious as it is )  
might giue occasion to diicouer some spotts in a  
fayrer garment then mine.

I protest before the searcher of all hearts , that I  
am net carefull to make this Apology , or to be-  
seech your good opiniō , so much to preserue mine  
owne personall esteeme , as to prouide that virtue  
and deuotion might not be hindred or scandalized  
through me or my deprauers. Yet am I neither  
insensible of my temporall repute, nor so desirous  
of maintaining it, as if I should droupe without  
it ; or thought the honor of good studyes might  
not be preserued without mine. For , I know  
truth shall preuaile though I perish ; and to the  
praise of God (& out of my confidence in his loue)  
be it spoken, I am perswaded, for mine owne part,  
that all the world shall not haue powre to turne  
me out of that course, which he hath set me into;  
but rather, make me relish my happinesse the bet-  
ter by their disturbance, & enable me in due time  
to despise, most perfectly those vaine applauses &  
encouragments, whereby my weakenesse doth, as  
yet, require to be otherwhile supported. And, it  
may be those who shall liue in the next Age (how-  
euer I am now thought of) will wonder how the  
Deuill could find out a Company shameles enough  
to oppose and dispausage me in soe vnchristian a  
manner, as my Adversaries do.

For,



For, they haue not only offred me those injuries, afore mentioned, and many other which humanity forbids; but exercised their tongues also, so scurrilously; so vnciuely, and so vniustly to the disgrace of my personn, that had I not long tyme envred my selfe to the barking of Doggs, and the snarling of such Beasts, I had bene much out of patience.

If I might not be thought to misapply the text, (as I thinke I should not) there is scarce one passage in the Psalmes of blessed Dauid, concerning the cōbinations & practises of a malicious multitude, but I haue had occasiō in a literall sēce to apply the same to my Aduersaries For, they haue rewarded me euill for good, and layd things to my charge which I knew not. They haue priuely laid netts to ensnate me without a cause. They haue reviled me all the day long, are madd vpon me, and sworne together against me. Like Oxen and fatt Bulls they haue enclosed me, grind at me like dogs round about the Citty; & when I found the words of their mouthes as soft as butter, there was warr in their hearts. They hold all together, keepe thēselues close, & marke my stepps. whē they see me, they flatter, speake lyes, & dissemble with their double heart. They are sett on fyre, they haue whett their tōgues like swords; their teeth are speares & arrows, their lipps speake deceit, & their mouth is full of cursing and bitternesse, they haue persecuted me whē I was smitten, euē in my Aduersity they reioyced, &

& gathered themselues together against me, They whisper and take counsell to my hurt. The drunkards among them haue made songes on me ; yea the very abjects haue assembled & made mowes at me , & so nearely imitated that crew of whom the Psalmist complaineth , that if my Hymnes vvere as full of that good spirit which inspired David , as my Adversaries seeme to be of that evill spirit which possessed his enemies , my Songes might vvell haue passed without exception.

But , Gods will be done , For ; I know he will in the best opportunity , deliuer me from those oppressors. I haue bene hitherto as a deafe man to all they haue objected, because I knew it was gods pleasure , that I should be afflicted for the evill which is in my vvorke that he might the more comfort me, for that which his goodnesse hath made good in me. And I had bene longer silent in their reproofe , but that my Adversaries haue, perhapps, bene permitted soe much & soe foolishly to prouoke me , that those many iniuries they haue offred others, might be called into question by this meanes , for the generall good. yea peradventure they haue giuen this occasion , that their owne words might make them fall. whether it be so or not , sure I am to be deliuered from them, when my suffrings are compleat. He that hath showne me troubles will (as he hath often done) nowv also deliver me. Euen he vvill comfort me for those yeares wherein he hath afflicted me



me; because I haue placed my hope only on him. Yea, he vwill shew me some token for good, that such as haue hated me may be ashamed, & that those vwho loue me may praise his name for my cause; In vvhich assurance, I vwill rest, expecting my reppard from aboue the Sunne. For, I haue vvith Salomon obserued and seene that here vnder the Sunne the race is not to the swiftest, nor the batle to the stronge, nor bread to the vvise, nor riches to men of vnderstanding, nor favor to men of knowledge; but tyme & chance commeth to them all, Eccl. 9. 11.

And, I hope that your RRces, vvhom as the Ambassadors, & true Ministers of God I haue euer honored, loued, & obeyed, vwill in vvhat you may be as helpfull in the settling of my outward peace, as your Instructions haue bene to beget in me an inward contentment. That, vvch hath bene censured vndiscreet in my former studyes vvas punished seuerely: let not that also, vvch the King & Authority approoues commendable, be made preiudiciall vnto me. For, vvch vvay then shall I employ my selfe vvithout disadvantage? Although I grudge not that men addicted to the most vaine exercizes, can reape profit & regard; Yet, methinks, it is somewhat vnequall that he vvho hath bestowed his tyme, his paines, & his fortunes in better studyes, should be altogether denied his labor for his travell: Or vvch is vvorse, suffer for his good intentions; & because  
he

he hath endeavored more then a hundred , bee abused more then a thousand.

I would it were otherwise, for their sakes, vvho haue but begun to tast the comfort & svveetnelle of attempting good things; that none of those may be discouraged (through my hard vsage) vvho haue in the prime of their youth, forborne their pleasures, & forsaken the ordinary pathes of preferment, to prosecute that, vvwhich may redound as vvell to the profit of others , as to their ovvne benefite. And I vvould to god, that such as ought to cherish & direct those, vvho desire to spend their tyme & best faculties in the seruice of God, vvould not so enuiously carpe at honest performances , as many do , vvhen their humor is not fitted in euery perticuler: Perhaps alsoe, vvhen those perticulers vv ere approoued of, by wisemen. When an Archer hath shott , it is aneasie & an ordinary matter for the foolish lookers on , to say he hath mist thus , or thus much of the marke ; but giue them the Bow , & it vvill soone appeare that they are better at finding fault vvith others , then in doing vvell themselves.

Against such as these; I haue had some cause to complaine, not only among the Stationers, but ( I am sorry I should haue reason to speake it ) some , euen of the Cleargy, are that vvay blame vvorthy ; & haue (as I am credibly informed) so friuelously & so inuiously objected  
against



against my Hymnes; that their ovvne freinds, & hearers haue discovered that it vvas the Author rather then his Booke vvhich they affected not. For, al they could say being vrged, to expresse particuler exceptions, was this, that I was no Divine; And, it hath appeared to the iust disparagment of some among them, that they had neuer so much as handled the booke they disapprooued. Whence should this proceed, but from selfe corruption, & the basest enuy? And what flesh & blood could endure it, with silence?

The most eminent, the most learned, the most devout, & the most approoued of our Devines, haue thought it worthy praising God, for to see a man of my quality exercize his faculty that way. Some of the most reuerend of them, haue sought me out, & honored me for it, with more respect then I find my selfe vvorthy of; that they might encourage me in such endeavors. Yea the Kings most excellent Majestie, hath by his priuate approbation of that booke, & vnder his publike seale, giuen foe princely a testimony of his desire, to credit & cherish in his Subjects, exercises of such nature; that their abuse of me, is not without some iniury to the Iudgment & Authority of his Majestie.

Surely, he hath not deserued it at their hands: And alas, vvhat cause haue I giuen them, that they should thus deale vvith me? What labor of theirs did I ever traduce?

Or

Or vvwhose good repute at any tyme haue I envied at? vvhen I haue seene the nakednesse of some among them, I haue couered it. Yea, I haue labored to saue the reputation of such as these, vvhere their indiscretions had nigh lost it: And vvill they so recompence me as to conuert my best Actions to my reproach? Cann they not be content to be silent, vvhen they are not disposed to approoue, but must they dispraise alsoe, to the encouragment of my other ignorant Aduersaries in their opposition? And, because I haue performed a laborious vvorke, not so exactly, perhaps, as they conceaue it might haue bene; vvill they make it more my disparagment, then it is to some of them to be employed about nothing?

If in any thing I haue deserued ill, let them not secretly traduce me, but christianly reprove me according to the duty of their callings. If I haue deserued nothing, let them advise me how to meritt better; or suffer me to be altogether vnspoken of, as those many thousands are that doe nothing. If I haue deserued any thing, let them leaue me to the fruite of mine ovvne labor, & if that be not able to reward it selfe vvithout their cost, I vvill suffer the losse. I haue hitherto spent my ovvne tyme & fortunes, in my studyes; neuer ayming at any of their spirituall promotions, (no not so much as at a lay Prebhend) for my labor. For, the principall revvard I seeke, is that vvwhich euery eye seeth not, & that vvwhich  
those



those vvho iudge my affections by their ovvne, think me to haue least thought on. As for that outward benifite vvhich the necessityes of this life, & my fraylties vrge me somevvhat to looke after; it is that little profit only, vvhich my worke naturally brings vvith it selfe: nor shall I be long discontented, if that alsoe be taken from me. Some haue already a strong expectatiō to see me wholly depriued of it; & some (kind harts) could be content to allow me a part thereof, but not so much as they suppose my iust profit vvould amount vnto. For, (they say) that were too great a consideration for so little a vvorke. Wherein, they shew their grosse partiality: For, thousands a yeare is not accounted sufficient for some who haue suddainely attained their estates, by vnneccessary or base (& perhapps, wicked) employments: Yet, they esteeme one hundred too much for him that hath performed a worke honest & profitable to the publike: because he performed it in a shorter tyme then some vvould haue done. Never thinking how many yeares practise & expences, he had first consumed, to make himselfe fit for such an vndertakeing; neuer considering what he might haue gained, if he had bestowed the same tyme, charge, & industry in other professions; neuer regarding how long he might haue bene vvithout hope of profit, if that had not happened, Hovv vncertaine the fruite may yet prooue, nor hovv many troubles,

Charges,

charges, and hinderances he hath bene heretofore at, without any consideration at all. But, I leaue them to their vniust diuission: Let them alot me what they please, & ballance my Talent as they list. God will prouide sufficient for me, to whose pleasure I referr the successe: &, though I may in this manner speake a little, to shew them I am sensible of their vsage. Yet, they shall see I will walke as contentedly, what euer happens, as if I had the fullfilling of all my hopes.

I beseech your RRces to pardon me, though my penn hath spirted a little ynke on those last mentioned; For, next the Stationers they haue bene of all others the most iniurious vnto me: And saue that I haue a Christian regard, to their calling, and to preserue the patience becomming him that hath exercized himselfe in sacred Studies, I had here dropt gall, and made them perceauē that I haue as true feeling of harsh vsages, as other men. But, I do for Gods sake spare them, and for your sakes, whom I haue found ready to comfort, assist, and direct me in my good purposes.

I do forbear the Stationers alsoe in the mention of many particuler misvsages yet not spoken of; and in desisting to agrauate what I haue hitherto touched vpon, so farr forth as I haue cause,

For,



For, if I should here declare vnto your RRces, by way of illustratiō how many seuerall Discourtisies they hane offred me; hovv they haue resisted the Kings Grant, since the beginning of our Controuerſy: hovv they concluded to let me diſburſe all the mony I could, before they would openly oppoſe me, that thē my profit being hindered I might be conſtrained to yeald to their pleaſures, or to be ruined in my eſtate: Hovv violently they haue euer ſince perſecuted my purpoſed hinderance, to my great loſſe: How willfully they haue miſenformed the Kings Maieſtie & diuerſe honorable perſonages concerning my Grant (& my proceedings) to procure my damage: Hovv vniuſtly they gaue out among their Customers, that my Grant was a Monopoly, & an exaction to the oppreſſion of the people: Hovv impudently & faulſly, they haue verified, that I had procured that no man might buy a Bible, Teſtament, or Communion-Booke which out my Hymnes: How they compelled a fevv of the Bookebynders (whoſe eſtates much depend on their fauors) to preſent the high Court of Parliament with diuers vntrue ſuggeſtions in the name of foureſcore; when as all except 4. or 5. of them, did (as I haue heard) reiect the ſaid information as faulſe & ridiculous: hovv fooliſhly they haue ſought to make me ſeeme pore in my eſtate, as if I had aymed at ſome reputation that way:

How

Hovv from day to day, during all this Sefſion they haue maintained three or foure of their Instruments, to clamor againſt me at the Parliament houſe dore, in ſo rude a faſhion as vvas neuer exampled in any Cauſe: How farr they haue threatned to engage themſelues & their fortunes in my oppoſition: Hovv diſhoneſtly they dare pretend the good of the Common vvealth when they haue but priuate ends; & vwhen they themſelves do really oppreſſe the ſame, & are (in a higher nature) truly guilty of thoſe greeuances, vvhich they faulſely lay vnto my Charge: Hovv malitiouſly they haue hindered themſelves & their whole Company, of an aſſured benifite, that I might haue the greater loſſe: Hovv they take occaſion in all Aſſemblyes to vent as much as they can to my diſparagment; as if they had projected to make me (if it vvere poſſible) infamous throughout the whole Kingdome. I ſay, if I ſhould giue vnto your RRces all theſe perticulers truly Illuſtrated; & ſhew how falſe I could prooue their informations; hovv cruell their dealings, hovv baſe their ſlanders, hovv abſurd their cavills, & hovv much I haue vwith patience endured them vnſpoken of (till this day) in hope to find them better affected; you vwould ſay that God had enabled me beyond the povvre of mine ovvne vveakneſſe. And perhapps alſoe, you vwould think it a vvorke of mercy, to helpe deliuer me from their Tyranny.

But,



But, the amplification of these things, and my answeres to all those obiections vvhich they haue published, I reserve for the high Court of Parliament; or for their hearing vvhich shalbe appointed Iudges of the differences betweene vs. And then, if I shall not appeare vvorthy to be freed frō their oppression, I wilbe cōtented still to suffer; & to giue vp both my labors and Priueledges to be the prey of their Auarice. In the meane tyme, I vvill defend my selfe and my right as I am able. In vvvhich I know, I shall haue much to doe; Seeing those vvhom I am to resist are an Aduersary so many wayes armed for my disadvantage, as I could hardly haue found out the like. For, they will not only come against me, in the Name of a respected Corporation, pretending the good and releefe of a pore Multitude (vvvhich I shalbe able to proue vnder the hands, of 60 of their owne Company they haue made porer then otherwise it vvould haue bene) but they haue so many other fayre pretences alsoe, such clokes of sincerity, and such vnsuspected insinuations to scrowe themselves into good opinion, to his disadvantage vvhom they oppose, that he shall haue need of all his faculties.

And, though their cause should appeare faulty: Yet, they haue soe plentifull a stock to make it hopesfull; soe many heads to plott euasions; soe many Soliciters to prosecute their designes

designes ; such Instruments ready to stretch their consciences to serue them ; So many seuerall persons to procure freinds ; Such a multitude to lay the shame and blame among, when they do a man any wilfull or apparant iniury ; So much oppertunity (by meanes of their Trade and Customers) to possesse the generality on their behalves ; Such a Brood of Ingles (by reason of their many troublesome suites) in euery Court of Iustice, and about euery eminent person, ready to serue their turnes ; And so desperately valiant are they in vowing the persecutiō of what they vndertake (though it were to be maintained by the expence of many thousand punds) that to grapple with them, and come of vnfoiled, were one of Hercules his labors.

I scarcely sett my foot into any place, whither I vsually resort, but I am told of their foule language against me : I seldome meet that man of my Acquaintance, but they haue possesst him with somewhat against my Grant ; Nor come I into that Noble-mans lodginge, where they haue not already one of his Chamber, or some other near about him, forward to dispute their cause ; and vppon all occasions to possesse their Lord with such vntrue suggestions as they dare informe. And questionles they haue other aduātages that my experience among them, hath not yet discovered ; which if God should turne to foolishnes, I doubt they would grow desperate. For, (as I am told)

ong



one of them vvas not ashamed lately to affirme, that if their ayme succeeded not, it vwould cost some their liues. God blesse the men, and giue them grace to see their distemper before it come to that; and in tyme to suspect the honoesty of that cause, vvhich vvesteth out such vvords of desperation. For mine owne parte, my conscience is witnesse of such varrantablenes in mine, that (vvwhether I sink or swimme in that particuler) I hope, and am perswaded, it shall make toward my best happinesse.

But, I haue gotten (some vvill say) such a powree full and furious Aduersary by this quarrell, that I shall fill my life full of troubles & dangers. Indeed, I looke to find them perfect enimies; but (since I must haue enimies) they are such foes as I would desire to haue. I expect they vvill proue violent & subtill, but not so violent or subtill, as the Deuill, who is euery moment watching to deuour me: And, it may be their malice vvill make me so vigilant ouer my selfe, that I shall the better escape his. I haue heard one that thinking to kill his enimie, gaue him a sleight hurt that cured him of a mortall disease; and so may they serue me. I was euer as carefull as I could be, of my wayes; Yet, knowing no great Foes I had, but such only as were spirituall, I more strined for an inward sincerity, then to make fayre appearances outwardly; and therefore gaue, perhaps, some occasion now and then, of scandall through my simple freedome;

G 2

because,

because, haueing no ill purpose, I thought euery looker on, vould censure as charitably of my Actions, as my Intentions deserued. But, now I shall haue remembrancers to prouoke me to more strict circumspection, & betwixt the Deuill in secret, & my new foes in publike, shalbe kept, I hope so watchfull, that myne eye shall not dare looke off from God. Nor, my hand fasten it selfe vpon the rotten staffe of any humane protection. I will perswade my selfe, that where ere I goe, one of them doggs me: & though it is not the feare of the world for which I make conscience of vwhat I do, yet an outward object may sometime quicken an inward consideration when it is almost asleepe, & I embrace the occasion,

They lately threatned the marking of my wayes: & I therefore giue them hearty thanks: for, I neuer since behold one of their Fraternity, but it is an Alarum to me, & driues me immediately to consider, what I last did, what I am then doing, & what I purpose to goe about. Nay, I haue impossibility of braue Aduantages, if their enmity encrease, as it hath done hitherto. There is not an ouersight which I was guilty of since my cradle, nor a Folly which I was euer suspected of, nor any forgetfulnesse which I may be prone to fall into; but I hope they vwill enquire it out & lay it to my charge. That the great Accuser may haue the place to object, at the last Iudgment.

These



These priueledges will I gaine by it, If they accuse me of ought wherein I am truly faulty; it shall I trust moue me to a true repentance, begett in me amendment for the tyme to come; & through the shame of this life, lead me into the glory of the next. If any cryme be objected whereof I am cleare, I vwill remember that the vworld hath sometyme praised me more then I deserued, so (setting her praises & disparagments to ballance one another) vwill forgieue her, & haue as little to do vvith her, hereafter as I cann. Yea, it may be that if my Aduersaries vvould once speak out & openly, that which they whisper priuately to to my disgrace, I should thence take occasion not only to acquite my selfe of many imputations, vvhereby I am novv injured to the scandall of my personn, & the hinderance of some of that good vvith my labors might els effect; But I shall peradventure alsoe find oppertunity thereby to to publish that, which vwill teach others vpō what considerations they may keepe their minds quiet, in the like affliction; And shew them how to convert all malicious defamations to the shame of their enimies, to the glory of God, to their present consolation, and to their future aduantage for euer. Nay if my Aduersaries hold on that violence vvich they now make shew of, I trust to Discouer hereafter, by my constant example, these to be no brauadoes or meere verball florishes;

but that there is in my soule a reall knowledge & feeling of what I professe.

For, I haue by my selfe mustered my forces; and I haue considered that I am but one, and they many: I know no man of powre whose assistāce I may challenge by any desert of my owne, whereas their large gratuities haue that way made them strong. I find my naturall bashfullnesse to be such that I could not (though it were to saue my life) trouble men in honorable place about my private quarrells. For, if they be altogether strangers it seemes to me impudence to sollicite them; If we are but acquainted only, me thinks I should first deserue somewhat. And I hold that he who is worthy the name of my freind will do me what fauor he cann without asking it, as soone as he perceaues I need him. On the contrary; their audacity is such, that they cann shamelesly importune and scrape to any man, for their aduantage; euen to those whom they haue abused rather then faile. I haue remembred likewise, that I am scarce able to prouide their due fees required in the prosecution of my cause, whereas they haue large bribes to giue (if any liued in this Age that vvould accept them.) I haue pondered alsoe, how vnapt my disposition is to vvork vpon dishonest Aduantages, and how readily they take all oppertunities to my vvrong. Beside these, many other disproportions I discovered in our strenghts vpō my suruay; Neuertheles when I had sett downe the nature of  
my



my cause, and surveyed vvhhat Amunition God & a good conscience had stored vp vwithin me, I made vp my Resolution for the cumbate; And, now I beginn to be acquainted with their skirmishes, the more my dangers appeare, the lesse are my discouragements. Yea, I vowe, all their great threats are but as so many handfulls of dust cast into the vvind; and all the mischeefe the vvhole body of their forces is yet able to bring about, cannot breake me of so much sleepe as one flea.

For, when according to Davids example I seek to strengthen my faith with calling to mind Gods former protections; I finde that when I was all alone and vnarmed (after the manner of the vvorld) I was deliuered from two afflictions, vvwhich (all circumstances considered) were as dangerous in appearance, as the Beare and Lyon which assailed David: and I take it for an infallible token, that I shall be now alsoe saued from the Philistian-like troupe, and their Goliah-like Champions, who haue railed vpon that which vvas prepared for the honor of the liueing God: And (though I am not vsed to their vveapons) shall be provided of a sling and a stone sufficient enough to encounter their yron speares, and brazen head peeces, in spight of that Targateer in vvhom they trust. And I am perswaded that God hath permitted me to suffer what hath be fallen me by their meanes, not only to punish my synnes, and

exercize my faith in him; but that being a little experienced in Dauids afflictions, I might haue somevwhat the more feeling of that which he suffered (by reason of the Combinations of his vvicked Aduersaryes) and soe be made the abler to expresse his passions, and the persecutions of Iesus Christ and his members, sett forth in his holy Psalmes; which I am preparing for our English Lyre. For, I finde aswell by my owne experience, as by the testimony of diuers learned men conuersant in that booke, that it can neuer be relished or vvell vnderstood by any man, vntill he hath passed through the tryall of some extraordinary afflictions.

These expressions will to some (paraduenture) who are not acquainted with me, and the true state of my cause, seeme impertinent and vsauory; but, I knowe their vse & necessary to be such, and haue so vvell examined the warratablenesse of my priuate ends therein, (and the probablenesse of a profitable successe) that I am not ashamed to expose them to the vvorld; nor fearefull of any mans dislike. Nor do I value the taxation of those who shall vpon the view of this condemne me of too much bitternesse in the reprobuing and laying open the cruelty of my Aduersaryes. For, my conscience is yvitnesse that I haue vsed no termes of sharpnesse but such as I haue example for, out of the complaints of the meekest saints of God; and such as are properly required to describe the true nature of  
their



their malice. And I protest before the almighty God, that to my knowledge I haue added nothing in this discourſe concerninge them, but what is either true in my owne experience, or ſo probably declared vnto me, that I haue no cauſe to ſuſpect the contrary: And ſo far am I from bearing the leaſt perſonall malice to any of them, that I daily pray for them as heartely as for my ſelfe. Yea, that day in vvhich they do me the greateſt vnkindneſſes, I moſt earneſtly wviſh them well; & do thẽ feele my ſpirit ſtriving againſt my naturall corruption on their behalfe, more powrefully then at other tymes. And (vvhateuer they beleue of me) God let me not prosper in any affayre of this life, if I vvould not be deprived of my beſt earthly hopes, rather then do a vvilfull iniury, euen to him among them of vvhoſe particuler malice I haue moſt experience. Which proteſtation, no man haueing the feare of God dare to pronounce vnruly; nor cann any man haueing the charity of a good Chriſtian, ſuſpect it to be falſe, being ſo deliberately declared.

Or if this aſſeueration be not enough, my dayly practiſe and behauior towards them vvill witneſſe ſomevvhat on my beſalfe. For, though they haue not only hindered my profit to the value of ſome hundreds of pounds ſince our diſſention, but vvasted much alſoe of my principall eſtate;

Yet,

Yet, when I had sufficient Authority to haue made my selfe immediatly whole againe , vpon their goods who were prime Agents against me ; neuerthelesse, I long forbore to put my powre in execution, and vwhen I vvas compelled to execute it vpon some of them , I returned their goods back againe vpon their owne entreaty , & forgot and forgaue all misvsages without returning so much as a harsh vvord vnto them, or retaining so much as the charges of ceasure ; because , if it had bene possible I vvould haue vvonn them by fayre meanes. Yea , vwhen it vvas in my powre to haue procured the committment of some among them, who had showne themselues most spightfull vnto me; I forbore to aggrauate the matter against them, according to their desert (euen out of meere charitable compassion ) though I suspected they vvould laugh at me for my labor, as I heard afterward they did. Which doth (at least) probably verify that I haue no malignant or reuengfull inclination toward the personn of any one among them. For, what cann they deuise against me more prouoking then they haue already done ? Verely, there is no other cruelty left , for them to practise, but the torturing of my flesh: & what is that, in respect of vvounding my reputation , which they haue so much endeauored.

Men of the basest condition vvill dayly hazard their bodyes for the defence euen of their suparfluous goods , or vpon the giuing of one  
disgrace



disgracefull word ; & therefore, it seemes that among some, those are greater iniuries then to wound & kill. How great wrong do I then beare in my fame, that suffer patiently not only their triuiall imputatiōs, but to be vniustly alsoe, accounted a blasphemmer & a profane person ? and am by their meanes deprived, not only of superfluities, but in a manner of all my liuelyhood ? For when those Freinds who are engaged for me are satisfied (to which purpose there is yet I praise God, sufficient set apart) I vowe in the faith of an honest man, that there vwill not be left me in all the world, to defend me against my Aduersaries, & supply the comon necessities of nature, so much as vwill feed me one weeke, vnles I labor for it. Which, my enimies are partly enformed of, & do therevpon triumph. But not to my discontentment. For, I do comfort my selfe, to think how sweet it will be to sitt hereafter at some honest labor, and sing those Hymnes and Songes to the praise of God, for which the vworld hath taken from me her favors. Nor doth it trouble me to publish thus much of my pouerty, though I knowe it vwill sound disgracefully in the eares of most men. For, I meane to procure no man to hazzard his estate for me, by pretending better possibilities to secure him then I haue ; as others vsually do : Nor value I the reputation vvhich comes by vwealth or such like things as may be lost through the malice of others, because I know I shall be the  
bet.

better esteemed of for those toyes, by none but Fooles or such Ideots as will sooner blush to be found pore, then dishonest. Yea, I am assured that among good & wise men, it vwill be no more shame vnto me to be made pore by such meanes as I haue bene, then it is to be made sick by the hand of God: Nor cann I think it vwill be more my disgrace to haue vvaisted my estate through my studyes, then it is to some other students to haue thereby empai red their healthes.

But, some will object that I haue by publishing this Apology not only taxed those vwho are guilty of such things as I haue perticularized, but layd a publike imputation alsoe, vpon the whole Company of Stationers; & bene so generall in my accusations that the credit euen of those honest men among them, vwill be much endangered. Indeed, the good & badd are incorporated together into one body, & so intermixed that it wil be very difficult to shoot at the Starlings & misse the Pigeons. Yet, I haue discharged this among them (in spite of their threatning the Starchamber) & if now it be examined where my pelletts fell, you shall find none wounded, but those Starlings which haue troubled the Doue-house; & that there is not one innocent Doue dispoiled of a feather,

I protested in the beginning of this discourse, that I had no purpose to lay any scandall vpon the whole Corporation; & that it may appeare I proa  
tested



tested no more then truth, I will here shew you  
 how those Stationers against vvhom I haue com-  
 plained, may be knowne from such as I desire  
 to except from this accusation. I vwill be bold  
 to averr, that many, (& the most powrefull of  
 them) are some of those vvho vsurpe the mani-  
 ging of the Companies affaires; and that to cullor  
 their malice & priuate coueteousnesse, they do in  
 the name of the Corporation & at the common  
 charge prosecute against me; pretending that it is  
 the cause & good of their vvhole Company, for  
 which they stand. Neuerthelesse, I do not take  
 the vvhole body of the Corporation to be my  
 aduersary, no more then I vvould think the whole  
 Citty of London hated me, if the greatest part  
 of the Court of Aldermen should perue me with  
 malice vpon a priuate quarrell. For, most of  
 those men who are princepally busy against me,  
 vnder the name of the Company of Stationers,  
 are aboue all others iniurious & scandalous to  
 that Company; as appeares by those petitions  
 which haue bene heretofore preferred both to the  
 Kings Majestie & the Parliament house, by  
 some of their owne fraternity, against the oppres-  
 sions & vsurpations of their Gouvernors. Those in-  
 deed may well be called the scumme (that is the  
 creame) of the Company. For, if they were  
 thoroughly churnd, welnigh all the fatnesse of his  
 Majesties gracious priueledges giuen to re-  
 leue their pore, and for the generall benifite  
 of

of their Corporation, vould be found in them. And so farr is the maine body of their Society from fauoring their courses, or from fearing any disgrace to them by this Apology that lately hearing it vvas to be divulged by the name of the Stationers Commonvvealth; they did expect it with much content: In hope it vould be an occasion to make some vway to their deliuerance, from those iniuries vvhich they suffer. And verily, if you had heard, as I haue done, how many of the Printers, of the Bookebynders, and of the yonger Bookefellers among them, do complaine against most of their Gouvernors, and how many matters of great consequence they do probably object: You vould thinke it were vsufferable, and that it is great pittie there is not some course taken for the strick examination of their Abuses, in such manner that those who are oppressed, may come to declare their greeuances vwithout feare of a future disaduantage. For, those against vvhom they vould complaine, haueing now in their povvre the estates, & employments of such poore men as think themselves oppressed, they dare not openly appeare against them, vntill they perceaue a likely hope of being fully, speedily, and impartially heard; lest it turne to their vtter vndoing, if they preuaile not.

But, what if those aforesaid among the Stationers (who vould be taken, forsooth, to be the whole Corporation) haue not abused their owne

socie-



society only, but that trult alsoe vvhich hath bene committed vnto them by the State? What, if it may be proued that those bookes vvhich they haue taken from others as vnlawfull, haue bene divulged againe by some in office among them for their priuate commodity? What, if it may appeare they haue solde those bookes vvhich did to their knowledg cōtaine matter iniurious to the person of the King, and Prince? VVhat, if many of those pamphletts vvhich haue discontented his Majestie, troubled the State, & disturbed the people, were dispersed (nay procured to be ymprinted) by some of those? & that their shifting it vpon their seruants, with such like evasions, vwill be found of no truth? What, if it vwill be justified, that the Wardens of their Company haue found such bookes imprinting; taken a vway part of them; knevv they vvere vnauthorized and scandalous; & yet permitted both the presse to go on, and the bookes to be divulged? What, if they haue dispersed popish and schismaticall bookes more then any others? What, if those foolish & prophane bookes vvhich the vvhole vworld is novv filled to the perverting of youth, and the corrvption of good manners, be manifested to be the coppies that haue enriched many of them? What if those vvrongs, offred to the Vniuersities, and those greeuances vvhich the vvhole common-vealth suffers (in being burthened with volumes of trash, in being oppressed in the prizes of bookes  
and

and iniured by their vnseruiceable bynding) may be declared to be altogether by their default? Verely, if I should instance vpon these particulars, what I could; their Foundations would shake, & the vvhole frame of their foolish machinations would be shattred about their eares. But, I spare to proceed further vntill they shall further cōpell me: (euē for the sakes of their pore vvives & Children) & vvould vvish them to be vvarned by this gentle Item, to amend among themselves vvhat is amisse before the strict hand of Authority cease them; lest it be then made apparant to the whole Kingdome, that my cheefe persecutors among the Stationers, be those who are so vnnvorthy to beare the name of the vvhole Company, that they are not so much as good members thereof, but rather, enimies, Robbers and Defamers of their Society, and iniurious to this vvhole Commonvvealth.

But, doe I lay this to the charge of all those who are the rulers of this Corporation? No verely, not to them alone. For, I belecue there be some of their Cheefes greeued at the peruersenesse of such among them vvho haue bene iniurious to me, & to their Society; and I think they vvould vvillingly remedy all, if the vvilfulnesse of the rest were not more powrefull then their good perswasions; as one (not of the meanest of them) lately confest vnto me. There be alsoe among the inferior sort of Bookefellers, (as my experience hath taught me) some vvell and some ill affected to  
my



my cause: among vvhich multitude, if any man be desirous to distinguish those men from the rest, to whose charge I purpose not to lay the abusing of me, in such manner as is mentioned in this discourse; by these obseruations following yt may infallably be done.

When any man shall come to a Stationers shopp to buy a Psalmebooke, or any other booke, with which the Psalmes of Dauid in English meter are bound vp: if he be proffered that booke with my Hymnes therevnto, annexed (according to the Kings Command) or if vvanting it, a reasonable excuse be made; or a promise to provide it according to the Customers desire: or if vpon the mentioning of me, and that worke of mine, he do neither cauil, nor object any thing to the disgrace of that, or me: or if vpon enquiry after this booke, he promise to procure it, or shew some likely cause why it is not to be had, & neither raile, nor grumble, nor looke doggedly on him that demands it, before departure: that man was neuer any of those that abused me. Or, if he were, it seemes he is either sorry, or so ashamed he hath wronged me, that he deserues to be forgiven: & therefore, I vvould not that any thing which he was guilty of to my harme, should be layd to his charge while he continues in that temper; but my desire is (if it vvere possible) that euery man vvho hath heard him abuse me, should rather quite forget that any such vvronges had bene done.

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For,

For, some haue bene ledd on to iniure me out of meere ignorance; some, for Company sake; some, because of their dependance vpon such as are my illwillers; and some, by reason they beleued ouerwell of those who misledd them: all which, will turne another leafe, as soone as the state of my cause appeareth. But, they vwho haue out of pure malice persecuted me, will not so relent. The Deuill owes them a shame, & vwill not suffer them to see vwherevnto their enuy & blind Coueteousnesse vwill bring them, before he hath payd them. Assoone as euer this booke shewes it selfe abroad, I durst wager the price of it, that you shall finde those fellowes at some Tauerne within a flight shot of Paules, consulting, quotinge, commenting, and obseruing, what may be collected out of it, to my disaduantage: and, if anger do not put them beside their old custome, it vwill cost them a vvorthy legg of Mutton, a Capon, and a gallon or twoe of vvine before any matter vwill be digested vvorth their expences. Next morning (it is tenn to one els) they may be found at some Lavvyers Chamber, to know what can be pickt out of this Apology, to beare an Action of slander; or some such like cullor of prosecuting the Law, against me. But, that vwill be to little purpose; for the booke is so large that if their Counsell haue any good practise, he must be fayne to take tyme vntill the next long vacation to read it over; and by that tyme, he vwill haue the same  
 opie



opinō of the which I expresse. As soone as they come  
frō Counsell; at some typling house they vwill pre-  
sently meet againe, to comfort themselues vvith  
that little hope which the law seemes to pro-  
misse. And it may be, thither they vwill send for  
some of those hyreling Authors of theirs, that vse  
to fashion those Pamphletts that suite the seuerall  
humors and inclinations of the tymes; or one of  
those that penne for them such vvorthy storyes, as  
the Dragon of Suffex, Tom Thumbe, and the  
vweekely newes. From vvhom if they can pro-  
cure but the promise of makeing some foolish  
libell against me; or to publish an impudent re-  
ply to my Apology; it shall not cost him a far-  
thing, if he sitt among them till twelue a clock  
at night; and perhapps he shall haue somewhat in  
earnest alsoe, of a better penny.

If any man enquire of the for my booke of Hym-  
nes, he shall be sent avay vvithout it; and per-  
happs they vwill passe some scandalous censure  
therevpon. If this booke be asked after among  
them, they vwill presently discover themselues by  
some bitter language; and by protesting against  
it, as a scurrilous and libellous pamphlet: vpon  
the very nameing of me, their cullor doth vsually  
change: And if the Company and I should haue  
any meetings together about these matters in que-  
stion, those vwill discover themselues from the  
rest, by their Distempered lookes, their contemp-  
tible speeches of me, their furious behaviors,

& these are the marks, whereby I distinguish those whom I accuse from those whom I cleare. And, here are no personall Notions, whereby the person of any perticuler man is vnjustly defamed (for publicly to accuse any one in that kind vntill Authority require it, is both vnlawfull & vncharitable) But these are markes of quality, which if any man haue vpon him (especially being thus forewarned) it is his ovyne fault if his disgrace follow. And I do no greater vwrong in saying he that doth this or thus, is my malicious enimie; then in affirming, that he who stealeth is a Theefe.

But, these rules do but only marke my freinds from my Foes among the Stationers: Because therefore, I haue charged them in generall with some abuses publicly iniurious; I vwill declare alsoe, how such as are to be approoued blamelesse among them, shalbe knowne from the rest; by expressing the true definitiō of an honest Stationer; & the liuely Charecter of his cōtrary. Whom, for difference sake, I call a meere Stationer.

An honest Stationer is he, that exercizeth his Mystery (whether it be in printing, bynding, or selling of Bookes) with more respect to the glory of God, & the publike aduantage, then to his ovyne commodity: & is both an ornament, & a profitable member in a ciuill Commonwealth. He is the Caterer that gathers together prouision to satisfy the curious appetite of the Soule, & is carefull to  
his



his powre that whatsoeuer he provides shalbe such as may not poyson or distemper the vnderstanding. And, seeing the State intrusteth him with the disposing of those Bookes, which may both profit & hurt, as they are applyed, (like a discret Apothecary in selling poysonous druggs) he obserues by whom, & to vwhat purpose, such bookes are likely to be bought vp, before he will deliuer them out of his hands. If he be a Printer, he makes conscience to exemplify his Coppy fayrely, & truly. If he be a Booke-bynder; he is carefull his worke may bee strong & seruiceable. If he be a seller of Bookes, he is no meere Bookeseller (that is) one who selleth meere ynick & paper bundled vp together for his owne aduantage only; but he is the Chapman of Arts, of wisdom, & of much experience for a litle money. He would not publish a booke tending to schisme, or prophānesse, for the greatest gain: & if you see in his shopp, any bookes vaine or impertinēt; it is not so much to be imputed his fault, as to the vanity of the Tymes: For when bookes come forth allowed by authority, he holds it his duty, rather to sell them, then to censure them: Yet, he meddles as little as he can, with such as he is truly perswaded are pernicious, or altogether vnprofitable.

The reputation of Schollers, is as deare vnto him as his owne: For, he acknowledgeth, that from them, his Mystery had both begining and meanes of continuance. He heartely loues & seekes the prosperity of his ovne Corporation;

Yet he vvould not iniure the Vniuersityes, to advantage it, nor be soe sawcie as to make comparisons betweene them. He loues a good Author as his Brother, and vvill be ready to yeeld him the due portion of his labors, vvithout vyrangling. When he comes to be Maister or Warden of his Company, he labors truly to rectify what is amisse; but fyndes so many peruerseones, and so few of his good mind, that his yeare is out, before he cann bring any remedy to passe. He grieues for those Abuses vvhich haue bene offred, to me, & other Authors; but fynding that by speaking on our behalves he is likely to bring himselfe into an inconuenience vvithout profitt to vs; he prayes in silence for amendment, and that God vvould not lay to the charge of the whole Corporation, that vvhich but some among them are guilty of. He feares none of those reproofes vvhich are to be found in this booke: For, he knowes himselfe cleare, and is resolved to make sale of it so it come forth vvith allowance from Authority. In a vvord, he is such a man that the State ought to cherish him; Schollers to loue him; good Customers to frequent his shopp; and the vvhole Company of Stationers to pray for him; For, it is for the sake of such as he, that they haue subsisted, and prospered thus long. And thus, you haue the true discription of such a Stationer as I exempt from my reprofes; now followes the Charecter of him, at whose reformation I haue aymed.

A meere



A meere Stationer is he that imagines he vvas borne altogether for himfelfe, and exercizeth his Mystery without any respect either to the glory of God, or the publike aduantage. For which cause, he is one of the most pernicious superfluties in a Christian gouernment, and may be well termed the Deuills seedman; seeing he is the aptest Instrument to sowe schismes, heresies, scandalls, and seditions through the vworld. What booke soeuer he may haue hope to gaine by, he vwill divulge; though it contayne matter against his Prince, against the State, or blasphemy against God; And all his excuse wil be, that he knew not it cōprehended any such matter. For (giue him his right) he scarcely reads ouer one page of a booke in seauen yeare, except it be some such history as the Wise men of Gotham; and that he doth to furnish himfelfe with some foolish cōceits to be thought facetious. He prayseth no booke, but vwhat sells well, and that must be his owne Coppy too or els he will haue some flirt at it: No matter, though there be no cause; For, he knowes he shall not be questioned for vwhat hee sayes; or if he be, his impudence is enough to outface it. What he beleeueth is prepared for him, in the next world, I know not; but, for his enriching in this life, he is of so large a faith, that he seemes to beleue, all Creatures and Actions of the vworld, vvere ordayned for no other purpose but to make bookes vpon, to encrease his trade: And if another man, of his small vnder-

standing, should heare him plead his owne supposed right vwhere none might contradict; He would halfe thinke, that all our Vniuersityes, and Schooles of Learning, were erected to no other end, but to breed Schollers to study for the enriching of the Company of Stationers.

If an Author out of meere necessity, do but procure meanes to make sale of his owne booke, or to peruent the combinations of such as he, by some Royall & lawfull priueledge: He presently cryes it downe for a Monopoly; affirming that men of his profession may go hang themselves, if that be suffered. Marry; Authors haue a long tyme preserved a very thankfull generation of them from hanging, if they cannot afford them one booke of ten Millions to releue them vvithall in a case of need: & vvhen that booke was the Authors owne alsoe, & no part of the Stationers former livelihood. This is iust as reasonable a complaint, as if a Cōpany of Haglers should preferr a bill against the Cuntry Farmers, for bringing their owne Corne & other prouisions to the next markett. He will fawne vpon Authors at his first acquaintance, & ring them to his hiue, by the promising sounds of some good entertainment; but as soone as they haue prepared the hony to his hand, he driues the Bees to seek another Stall. If he be a Printer, so his worke haue such appearance of being vvell done, that he may receaue his hyre, he cares not how vnworkmanlike it be performed; nor how many faults



faults he lett goe to the Authors discredit, & the readers trouble. If his employment be in bynding bookes; soe they vwill hold together but till his worke Maister hath sold them, he desireth not, they should last a weeke longer: For, by that meanes a booke of a Crowne is mard in one Moneth, which vwould last a hundred yeares, if it had 2<sup>d</sup>. more vvorkmanshipp; & so, their gaine & employment is encreased to the subjects losse. If he be a seller of Bookes; he makes no conscience what trash he putts off; nor how much he takes, for that vvwhich is vvorth nothing. He vvill not slick to belye his Authors intentions, or to publish secretly that there is somewhat in his new ymprinted books, against the State, or some Honorable personages; that so, they being questioned his vvare may haue the quicker sale. He makes no scruple to put out the right Authors Name, & insert another in the second edition of a Booke; And when the impression of some pamphlet lyes vpon his hands, to imprint nev्व Titles for yt, (and so take mens moneyes twice or thrice, for the same matter vnder diuerse names) is no iniury in his opinion. If he gett any vvritten Coppy into his powre, likely to be vendible; whether the Author be vvilling or no, he vvill publish it; And it shall be contrived and named alsoe, according to his owne pleasure: vvwhich is the reason, so many good Bookes come forth imperfect, and vvith foolish titles.

Nay,

Nay, he oftentimes giues bookes such names as in his opinion will make them saleable, vwhen there is litle or nothing in the whole volume suitable to such a Tytle. If he be none of the Assistance of his Company he ordinarily rayles on their partiality in managing of the Kings Priueledges or the generall stock; but, this he doth more in enuy, then in loue to vpright dealing. For, when he comes to those places (into which his very troublesomnesse sometyme helps him the sooner) he makes all worse then before, & playes the knaue CUM PRIVILEGIO. He is then bound to pray for the poore, much more then they are, for him. For, they are indeed his Benefactors.

He will be ready vpon all occasiōs, to boast of the 200. li: a yeare, which is giuen among their pensioners: but, he hath not thankfulness enough to tell any man, that it ariseth out of his Majesties Priueledges bestowed for that purpose, nor how many thousand pounds are yearely made thereof beside. If he once gett to be an officer in the Society; he forgetts to speak in the first person for euer after; but (like a Prince) sayes, we vwill, & wee do this &c. He thinks vpon nothing more then to keepe vnder the inferiors of the Corporation, & to drawe the profit of the Kings Priueledges to his private vse. He stands in feare of nobody but the Archb: of Canterbury, the Bishop of Londō, & the high Commission, & loues nobody but



but himselfe. I cannot deuise what his Religion is nor he neither (I think.) For, what sect or profession soeuer his customer is of, he will furnish him with Bookes tending to his opinions. To a Papist hee rayles ypon Protestants; to Protestants he speakes ill of Papists; & to a Brownist, he reuiles them both. Yet, I dare say this for him, that he is an enemy to the alteration of Religeon in this Commonwealth, because he feares it would spoyle their Priueledge, for Dauids Psalmes in English meeter, or hinder the reprinting of many vendible coppies. Marry a Tolleration he would hold well with all, soe he might haue but the sole printing of the Masse-booke or our Ladyes Psalter. He will take vpon him to censure a booke as arrogantly as if he had read it; or were a man of some vnderstanding. He speakes of reuerend Doctors, as disdaynfully as of schoole boyes; And mentiones the Vniuersityes with no more respect, then if all their famous Colledges were but so many Almshouses maintained out of the Stationers Hall. When he shall heare me or any other object those Abuses, which some of his Company haue offred me to my face; he will vnciuely giue the lye, & iustify the contrary, as confidently, as if he had bene present at all tymes, & in all places. He is no more pittifull to a pore man that falls into his powre, then a hungry Beare to a Lambe. When he spakes of him whom he loues not, it is vsually with as much contempt (of  
what

what quality soeuer the other be of) as if he were one of the Almesmen of his Company. If he come among the rest of his fraternity about any controversy betweene them and others; he will speake any vntruth that may aduantage his owne side: For, if the matter should require to be iustifyde, he knowes that among many the speaker will hardly be found out, & that when the lye is deuided among them all, there will not fall much shame vpon any one man. He will allow of no Priueledges which the Kings Majestie shall vouchsafe concerning bookes, vnles he may be interested in the best part of the profitt: Yea, rather thē those which are bestowed vpon his owne Corporatiō shalbe disposed of for the benefite of the generallity, according to his Majesties intētiō; he will go neare to do his best to forfeit them altogether: For, he will at any tyme suffer some mischeefe himselfe to do another a great spight.

He will sweare the peace or good behavior against any one whom he is disposed to trouble, though there be no cause; And if he may haue but some of his Brotherhood to stand among; he vvill not stick wilfully to misinforme the whole Court of Aldermen to procure the commitment of such pore men as he prosecutes. And this is one of his infallable markes; if he preuaile in a businesse, or haue but any hope of getting the better; the Tauerne is the Temple where he giueth his God praise: Thither he presently



sently repayres to offer vp the sacrificize of fooles; and perhapps is ledd from thence in slate, betweene two supporters (Porters I should haue said) to his owne howse, where he vtters his stomack to his vvife and famely. He is so extreame guilty, and so fearefull that most of these markes are to be found vpon him, that all his freinds shall neuer perswade him, but this Character vvas made by him; and therefore, he vvill take it to himselfe though he be one vvhom I neuer knew nor heard of. He will condēne the Stationer that sells this Apology for a faulse brother; and (if it be possible to drawe the rest to be so indiscreet) he will gett the whole Company to take this discription as an abuse to their Mystery; but, they wilbe better aduis'd. He will bestow both vpon me, and vpon this booke, all the foule termes he cann inuent; or giue out, perhapps, that it is nothing futable to that Mynd which I haue expresse in my Motto: But, let him examine them together, & he shall fynde they disagree not in a word. He will much insist vpo all those bitter reproofes vvwhich I haue vsed, and be very sensible of them (noe doubt) because they touch himselfe: but, those iniuries which are the cause of them, he vvill neuer mention. He will tell his Companions, that they haue Boyes in the Church-yard, able to answere all this: and (it is odes) but he will carpe alsoe, at some want of vvitt or learning in these expressions; as if

as if there needed any great witt, or learning to be vsed, in bidding a Dogg come out. These pills may, perhaps, stirr his humors, but they will not purge away one dram of his corruptions; For, he is so blinded with coueteousnesse & selfe will, that (to change his mind) Noyse will preuaile with him, as much as reason: & therefore, this which I haue written, was neuer intended to satisfie him, but others. He truly resembles the Ephesian Siluerfinthes; & rather then his Mystery should decay, would preferr Paganisme before Christianity, prophane Ballads before Hymnes praying God; & that which he hath not ability to compasse by Reasons, he will attempt by vproares. To conclude, he is a dangerous excrement, worthy to be cutt off, by the State; to be detested of all Schollers; to be shun'd of all the people; & deserves to be curst, & expeld out of the Company of Stationers. For, by the coueteousnesse, cruelty, & vnconscionablenesse of such as he; a flourishing & well esteemed Corporatiō, is in danger to come to ruine, & disgrace.

This man, with such as he, are those whom I haue declamed against in this discourse, & no other; nor will I, that my generall accusations shall, in part, or in the whole be imputed to any man in perticuler; but to him that shall apply vnto himselfe this Character, or haue it prooued to be true vpon him by apparant testimony. For, it shall satisfie me enough (& it shall do the  
Com-



Commonwealth good service) if by this satyricall discription of a bade Stationer, and my definition of a good one, those things which are amise, may be amended hereafter. And this is an easy and warrantable vway of Correction. For, I do not marke them out by their redd Noses, or corpulent paunches (or such like personall defects) which they cannot remedy (as some vould have done) but by their vices which they ought to giue over. What an old Poet once said, is yet in force.

—— — LICUIT, SEMPERQUE LICEBIT  
PARCERE PERSONIS DICERE DE VITIIS.

It shall be lavvfull ever; and hath byn  
To spare the personns, and to touch the syn.

I hane taken that Authors vvord, and put his vvarrant oftentimes in execution; and (though I have smarted for it) neuer vvas, nor ever vvill be driven from this course of proceeding against Malefactors; vntill that foresaid Author come back and deny his warrant.

Blame me not, if I seeme bitter to such as these, for, their disease needs it: I have had meares to know them perfectly; & was compelled to search into the very marrow of their Mystery: and when through my loue to a carnall rest, I became loth to meddle vvith such a nest of hornets (but to suffer an inconuenience rather) they were so foolishly

lishly confident, that they stung me to it. And doubtles, it was permitted by the prouidence of God, that their wickednesse might come to light, before it should occasion greater troubles. Yea, perhapps, I haue bene trayned vp all my life tyme in afflictions, & haue heretofore suffred concerning bookes, partly to experience me in their Abuses; & partly to enable me to beare out the fury of such a powrefull multitude as doth nowv oppose me.

Many men of good sufficiency, do wonder (as I heare) what abuses worthy all these words can be found among the Stationers. For, alas think they; those do but sell bookes to such as come for them; & are a harmelesse kind of people by whom (to their vnderstanding) the Cōmonwealth can receaue no great preiudice, in any matter concerning their Mystery. But, when they haue read ouer this, it will begett another opinion: If not; my next discovery shall. For, I cann, yet launce deeper, & make it euident to the capacity of euery common man; that such as those whom I haue marked out, are they who are the principall dispersers of heresy, & the prime disturbers of vnity in the Church. I cann demonstrate, that they are most tymes occasioners of those grudgings & discontentmēts which do otherwhile distemper the minds of the people. That much trouble to the State, is procured by them; that they are the likeliest instruments to kindle factions, &  
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stirr vp sedition ; that they haue inuolued and obscured the certaine tenents of our Church, amōg such a multitude of the priuate fancies and opinions of vpstart vvriters ; that the Common people scarce knowe vvhat principles vvee professe ; and our Aduersaryes take aduantage , out of their vnallovved Pamphlets , to impute to the Church of England, vvhat absurdities they please . I cann make it euident they haue so pestered their printing houses, & shoppes with fruitlesse volumes , that the Auncient & renoued Authors are almost buried among them as forgotten ; and that they haue so much vvorke to prefer their termely Pamphlets , vvchich they prouide to take vp the peoples money, and tyme ; that there is neither of them , left to bestow on a profitable booke : soe they who desire knowledge are still kept ignorant ; their ignorance encreaseeth their affectiō to vaine toyes ; their affection makes the Stationer to encrease his prouision of such stufte ; and at last you shall see nothing to be sould amongst vs, but Cur-rato's, Beauis of Southamptonn or such trumpery . The Arts, are already almost lost among the vvritings of Mountebanck Authors . For, if any one among vs vvould Study Phisick, the Mathamatics, Poetry, or any of the liberall sciences, they haue in their vvarehouses so many volumes of quacksaluing recepts ; of faulse propositions ; and of inartificall Ryminnings (of vvchich last sort they haue some of mine there God forgiue me) that

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vnles vve be directed by some Artist, we shall spend halfe our Age before vve can find those Authors which are vvorth our readings. For, vvhat need the Stationer be at the charge of printing the labors of him that is Maister of his Art, & vvill require that respect which his paine deserueth? Seeing he can hyre for a matter of 40 shillings, some needy IGNORAMUS to scribe vpon the same subject, and by a large promising title, make it as vendible for an impression or two, as though it had the quintessence of all Art?

I can make it appeare alsoe, that they are the Cheefe hinderers of the advancement of our language, the principall perverters of good manners; and the prime causers of all that irreligious prophanenesse vvhich is found among vs. And, I doe foresee, that if they proceed as hitherto they haue done, they will be the ruine of their owne Mystry, & bring an inuvasiō of Barbarisme vpo all his Majesties Kingdomes, vvhich God diuert.

These things haue I discovered; & with a mind neither malitiously bent to the ruine of the Corporatiō of Stationers, or desirous of the shame or confusiō of any one member thereof: but, (whatsoeuer some among them conceaue) I ayme rather at the profitt of the one, & the reformation of the other. And that this may appeare to be true. I vvill in due tyme shew, that I haue sought as much how to finde a gentle plaster to cure those vlcers, as to make a sharpe instrument to search them.



them. For, if I may be heard without prejudice; I can declare by what meanes, and how, the Corporation of Stationers may be hereafter acquitted of all those scandalls, that some corrupt members thereof, haue brought vpon it; How, the repinings and discontentments vvhich are among themselues, may be quieted: How, all my inivryes may be satisfied, to my contentment, without their damage; and how, all the publike abuses mentioned in this discourse, shall be in some good measure preuented, for euer hereafter: to the Kings Maiesties great content, to the avoyding of much trouble heretofore occasioned to the State; to the good likeing of both Vniuersities, to the profit ease & credit of the Stationers theselues; to the furtherance of Christiã peace & vniity in the Church, to the preuention of many publik and priuate inconueniences, and in a vvord, to the glory of God, and to the honor and benifite, of all his Majesties Dominions.

And now I haue done troubling your RRces for this tyme: Though I bent my bow to shoot in my owne defence; yet I haue stuck my arrowes vpon a publike enimie. Now you haue heard me, heape, or leaue me to my selfe as you shall think fitting: For, I haue in euery circumstance honestly deliuered my Conscience; and I know God vvill deliuer me.

*Nec Habeo, nec Careo, nec Curo.*